

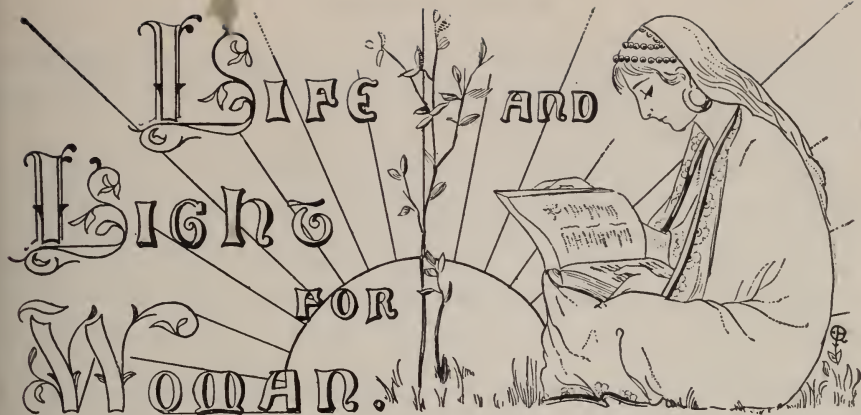
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VOL. XXIII.

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Expect Great Things from God. Attempt Great Things for God.

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If your last missionary meeting was a little dull, appoint for your next a bright woman to speak or read on the theme, "What I do *not* know about Missions and Mission Work."

WE notice in *India's Women* (English) a department headed, "Requests for Praise." We have had requests for prayer innumerable, but we do not remember ever to have had a request to join in praise for special mercies received. Let us not forget to praise as well as pray.

IT is with great regret that we record a serious falling off in the receipts of our Board during the first eight months of the year, from January 1st to August 18th. The amounts are \$3,297.28 in contributions and \$1,488.47 in legacies; a total loss of \$4,785.75. The decrease of receipts has been almost entirely during the last two months, and we fear that a part of it, at least, may be due to the disturbance in the finances of the country. Women who have control of fixed incomes are most generous givers, but they are the first to feel the loss of usual dividends and other payments. May we not ask that those whose incomes are not affected shall make a special effort to increase their donations? Is it too much to ask, also, that with those who have less money than usual, the dollar contribution to the auxiliary and the sixty cents subscription for *LIFE AND LIGHT* shall not be the first items to be cut off? We trust that where it is possible, the thank offerings at the different meetings this autumn will not be used to make up any deficiency in the yearly receipts of the auxiliary, but that it will be a special extra offering for our

time of need. There yet remain items of our regular work for 1893 to the amount of about \$7,500 not yet pledged by any society. May not our thank offerings be used for these items?

WHAT MARY LYON SAID ABOUT GIVING.—Mary Lyon, in an address to her students at Mt. Holyoke on one occasion, said: “There is a standard of giving for every individual, and this we are to find out each for herself. If it were written on the walls of our rooms how large or how small a sum we should give, we should not be treated as moral agents. God has a plan for every farthing he has placed in our hands. If we are willing and obedient we may know his plan, but no one will know how much he ought to give unless he has a strong desire to know. God will make our treasures, whether few or many, a touchstone,—a test of the willingness of our hearts. If God asks a part of our pittance, we must not inquire how we can get along without it. God’s blessing depends on the manner in which we use what he has committed to us for his cause. The Bible teaches us to give a portion of our income to the Lord, and we must give it before we expend anything for ourselves. Our standard must be different from that of those who have gone before us. We ought to rise as much higher than our parents as we are younger, for we have more light and greater opportunities. . . . Before we take up our contribution, let us all take time in our closets to consider the worth of a single soul. Have we ever given, and toiled, and prayed for those in darkness till we felt the sacrifice? Are you ready to go yourself to the ends of the earth for the salvation of others? If we send others to endure the toils, shall we not practice self-denial?”

Our Prayer Calendar for 1894 will be ready for delivery by October 1st. It is slightly different in size and shape from the present one; the mite boxes being omitted, and the type is larger and clearer. As has been said in former years, it is not our design simply to add another to the many calendars issued each year, but it is published with a distinct purpose in view,—to unite and centralize the prayers of God’s people on different parts of our work in turn. It is not necessary to enlarge upon the absolute necessity of prayer for every department of our Board. Our missionaries plead for it with an earnestness born of an absolute dependence upon it, both for their personal needs, for the progress, at times for the preservation, of their work. Whatever adds definiteness, personality, and intelligence to our prayers adds to their power. Should not this reminder of our distant laborers find a place in the household of every member of our auxiliaries in that “secret place of the Most High” which we all cherish so sacredly in our homes?

THE medical work for women in Van, Turkey, started a year ago by Dr. Grace M. Kimball, who was then new as a doctor, although by no means new as a missionary, has proved remarkably successful. The dispensary is crowded, and a recent letter says: "Dr. Kimball's practice has had a very marked and beneficial effect upon our general work. There has been a large and steady increase in the attendance of women at the services, and in their interest in the truth. Her work is largely among the women and the poor, and is of truly a missionary character. This element has no one else to go to, for Turkish doctors cannot see women, and will not see the poor."

Of the changing aspect of Bible women's work in Foochow, Miss Garretson writes:—

I WOULD emphasize the importance of working for the Christian women of the church. We are having a larger access of women to the church than formerly. The faithful seed-sowing of years has not been without fruit. Then, too, the wives of some of the men who have joined the church have been gathered in, so that the work of our two regularly paid Bible women has materially changed during the last year. Formerly it was going on the street and seeking invitations into heathen families. Sometimes they would receive warm, hearty invitations, and find willing listeners; but more frequently they would be invited in from mere idle curiosity, and often treated with great indifference, and even rudeness. It used to be pitiable to hear them ask us to pray for them, and to note the weary expression on their faces, for we knew how discouraging the work was; but now they have so many Christian homes to go to, where they are not only kindly received, but where they are made to feel the touch of Christian sympathy, that it lifts the burden from their hearts, and they come back to tell us what good opportunities they have had. They teach these Christian mothers to read the Bible and repeat some of the most familiar hymns, and how to train their little ones; and also encourage them to attend regularly the Sabbath services and the weekly prayer meetings. Sometimes they hold the Thursday afternoon prayer meeting at one of the Christian homes instead of at the church, where they usually meet; and using these Christian homes as centers, they get the mothers to help them by inviting in their non-Christian friends, relatives, and neighbors. The schoolgirls' homes, too, are places where the Bible women are kindly received, so that their work seems much more encouraging and productive of good. I would ask that you often remember these Bible women in your prayers. Their work is hard, and they need all your sympathy and prayers for them.

[Written for LIFE AND LIGHT.]

## WORK FOR THE BLIND IN CHINA.

BY MISS C. F. GORDON-CUMMING.

I HAVE been asked to write a paper for LIFE AND LIGHT. I know of no subject so appropriate, or which is more intensely interesting, than the work which has been commenced at Peking, by a poor Scotchman, for the instruction of the hitherto utterly neglected blind of China. As yet this work is on a very small scale,—a mere seedling; but it is a seedling which assuredly will develop into a wide-spreading tree of healing and of knowledge, whose far-reaching branches will overshadow the empire with its beneficent influence.

To begin with, let me tell you something about the humble worker who has been so specially and unmistakably raised up for this very difficult work, and endowed with such peculiar talents for puzzling out its details.

William Murray was the son of a sawmiller near Glasgow, and would, in the natural course of things, have followed his father's profession, but for what we call "an accident"; namely, that when about nine years of age, while too fearlessly examining the machinery, his left arm was torn off, and thus he was disabled, and forced to seek some other means of earning his bread.

In due course of time he obtained employment as a rural postman, but constantly cherished a great longing to be employed on some sort of mission work; and in order to fit himself for whatever might be given him to do, he daily beguiled his long, weary tramps by studying the Old and New Testaments in the original Hebrew and Greek, reserving a while for daily prayer that his Lord would show to him plainly what he would have him to do.

Ere long his services were accepted by the Directors of the Bible Society of Scotland, who appointed him their colporteur to carry portions of the Holy Scriptures in foreign languages for sale among the crews of the ships of all nations which congregated on the Clyde. Rapidly acquiring scraps of divers tongues, this gentle young salesman did his work so effectually that it soon became evident that he was destined for mission work in some form. With this end in view he resolved to attend classes at the Old College, but without allowing his studies to interfere with his regular work. All day long, therefore, through the gloomy Glasgow winters, he stood in the street beside his Bible wagon, hurrying back to his lodgings for a hasty supper, then studying till nine o'clock, and rising daily at 3 A. M. (on the chill wintry mornings), in order to prepare for his classes at college from 8 till 10 A. M., at which hour he began another day of street bookselling.

Thus seven years passed, and in 1871 he obtained his heart's desire, and was sent out to China as a Bible-seller for the Society. In the first instance he remained six months at Chefoo, engaged not only in mastering the Chinese language, but also in the bewildering task of learning to recognize at sight the four thousand intricate characters by which it is represented on paper. For the Chinese maintain that there are four thousand distinct sounds in the language, and each has its separate, very elaborate hieroglyphic, far more complicated than is our whole alphabet.









One of the first sights which deeply impressed Mr. Murray, as it must impress every foreigner, is the lamentable number of blind persons of both sexes, who go about in bands of a dozen or more, the first feeling his or her way with a long stick, the others following,—literally the blind leading the blind, and all yelling discordant so-called songs to extract infinitesimal coin from the deafened bystanders. This extraordinary prevalence of blindness is due to many causes,—neglected smallpox, ophthalmia, leprosy, hot dust, and, above all, sheer dirt.

The poor sufferers are, as a rule, utterly degraded, and most miserable in every sense; yet, when Mr. Murray was selling his books, some of these occasionally drew near and asked him to sell them a copy of this "foreign classic of Jesus." Then he would ask of what use could it be to them, as they cannot read it, and the answer would be, "Perhaps some day some one will read it to us." Then Mr. Murray would tell them how in Britain blind persons are taught to read and to write, but "he seemed to them as one that mocked," so utterly incredible did such a thing appear. And well might it seem so were it indeed necessary to represent those terrible four thousand sounds! But Mr. Murray's heart was filled with an unspeakable longing to do something for these poor neglected creatures, and it became his ceaseless prayer that some way of helping them might be made plain to him.

The first step in the chain of revelation vouchsafed to him was that he might reduce the number of sounds, so he set himself to accomplish this task; and ere very long he had the joy of proving to the Chinese that terribly difficult as is their language, at least it does not own four thousand distinct sounds, but only four hundred and eight. Here was a great gain; but when you realize that in English we have only forty-one distinct sounds, which we represent by twenty-four letters of the alphabet, the difficulty of representing four hundred and eight sounds to a blind person seems insuperable.

Murray, however, was undaunted. Ceaselessly looking for the guidance of God's Holy Spirit, he advanced step by step. While Bible selling in Glasgow he had been struck by seeing blind persons come to purchase books

prepared on Moore's alphabetical system and on Braille's system of embossed dots, and then and there he had thoroughly mastered both systems. Now he considered whether either of these could be applied to Chinese, and he saw that Braille's was immeasurably superior for the representation of fine shades of sound, such as those "tones" which render the Chinese language so painfully complicated, as infinitesimal variation in the inflexions convey such totally different meanings.

The Chinese have no alphabet, but they are clever in the use of numerals, and Mr. Murray soon perceived that these might prove invaluable allies. Without ever using more than six dots at a time, so as to form an imaginary square,         he obtained a considerable number of different arrangements, of which he selected nine to represent numerals. These placed on three rows represent units, tens, and hundreds, so a blind person touching a triple line reads 1-0-5=105 and 3-2-0=320, and so on. He then composed four hundred and eight rhymes, beginning with a numeral and ending with one of the four hundred and eight sounds. These the blind pupil rapidly learns by heart, and the instant his finger touches the number he instinctively utters the corresponding sound. It is difficult to explain this clearly, but the great point is that to the blind it is extraordinarily simple, and they master it with the greatest facility, and also learn to reproduce it themselves by puncturing the dots on paper fixed in a frame.

So whereas the average Chinaman with full use of his eyes takes about six years to learn to read his own books, and very few indeed ever learn to write, the most miserably neglected blind person, boy or girl, man or woman, seems to find no difficulty in acquiring the arts of both reading and writing fluently in less than two months; and to this precious knowledge is very soon added that of musical notes and how to write them, all in embossed dots.

I had been traveling for about twelve years in many delightful corners of the earth and studying matters of very varied interest in many lands, ere what seemed to myself very aimless wanderings led me to Peking, where, by a totally unexpected chain of circumstances, I found myself hospitably welcomed at the London Mission, and there met my quiet, retiring countryman, who very kindly escorted me to see many strange scenes in that wonderful city, and finally invited me to come and hear his blind pupils read.

I found a couple of men and a couple of lads reading with evident delight; but being accustomed to seeing blind readers in Europe, I quite failed at first to realize the full import of what I saw and heard, till it was explained to me that it was only about two months since (after eight years of ceaseless, pa-

tient work and prayer) Mr. Murray had so far succeeded in puzzling out all the perplexing details of his system that he had determined to try whether it was comprehensible to the blind. So every one knew that up to that time these students had been miserable, half-starved and half-naked beggars, howling for alms on the streets. Then, to their amazement, Mr. Murray (whose



CH'ANG, THE BLIND APOSTLE OF MANCHURIA.

sole income then, as now, was his slender salary) offered them board and lodging if they would come to his house and try to master his system. Seeing that in China book-learning is held in the highest honor, they willingly humored what they deemed his harmless phase of lunacy; and soon, to their inexpressible delight and amazement, found themselves able to read and to write.

From this successful beginning we hoped at first that Mr. Murray would be able, in a wonderfully short time, to teach a whole body of blind Scripture readers. But, alas! though to do so would be easy, the majority of the adult blind are so hopelessly depraved that it would be absolutely impossible to employ them, and Mr. Murray was very soon convinced that in order to do any lasting good he must work as patiently as do the trainers of Europeans; in other words he must take his pupils in hand as young as possible, and train them for years, as boys and as young men, till their inborn heathenism and dark superstitions are rooted out, and replaced by a healthy, reliable Christianity. Certainly he has had some very bright instances of adult blind converts; but these are rather the exception, and as a general rule he finds most satisfaction in the bright young creatures seven or eight years of age, both boys and girls. Of these, about half a dozen boys go daily to read aloud at the chapels of the various missions in Peking, where many of their countrymen, who would never come near a European teacher, pause to see these small lads reading with the tips of the fingers, and in some cases playing the harmonium or American organ as an accompaniment to hymns which tell Bible stories. The interest thus awakened has in many cases led to further inquiry and true conversion.

But if the extension of the work is slower than was at first hoped, it is so sure that we take comfort in the analogy of the slow development of the little acorn into the majestic oak, with its wide-spreading branches; for one of the most remarkable points in Mr. Murray's system is that it applies equally well to the very varied dialects of all the provinces in the huge Chinese empire. Men from Canton, who literally cannot understand the spoken language of Peking, acquire this with perfect facility; so that wherever a mission has been started, of whatever Christian denomination, it can send one of its own blind to be taught by Mr. Murray, and then return to start a school in his own town, for his own mission. Thus it is hoped that a network of this good influence may gradually overspread this empire. Reading and writing are acquired simultaneously. Each blind person is supplied with a writing frame with raised lines to guide him, and a strip of metal pierced all along with holes, through which the blind person, with his stylus, punctures one, two, or more dots with a rapidity quite equal to the average pace of a sighted writer. As a general rule sighted Chinamen generally take about six years to learn to read their 4,000 intricate characters. Very few ever learn to write. But, as I have already stated, the blind master both in two months.

A great feature of the school is that all the work in preparing books is done on the spot. In England books for the blind are very costly; but at Peking all is done by the blind, for the blind. By means of a very simple

and ingenious mechanical contrivance, invented by Mr. Murray, they work so rapidly that any one lad can easily turn out more work than three sighted men in England can do in the same time, and also more accurately, and, of course, far cheaper. A London workman considers three pages of embossed stereotyping to be a good day's work. A Chinese blind lad will easily produce ten pages a day. So all the work of stereotyping, printing, and binding is done in school, as part of the course of lessons; so that Mr. Murray is able to offer copies for sale at an amazingly low price compared with that of books prepared for the blind in England. Sighted men have, however, to assist in embossing from the stereotyped sheets. Now the four Gospels, most of the Epistles, the book of Psalms, and some other parts of the Bible and of other books are ready, each forming one concise volume, such as the smallest lad can conveniently carry.

Crieff, Scotland.

*(To be continued.)*

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## EUROPEAN TURKEY.

### SOME BIBLE WOMEN IN BULGARIA.

BY MISS E. M. STONE.

Miss Stone, who has had charge of the Bible-woman's work in Bulgaria and Macedonia for nearly fifteen years, has great cause for satisfaction in her own work and that of the Bible women whom she has trained. The last report, just received, is full of interest; but we have space only for the following extracts:—

In two instances daughters and their mothers have worked together with great gain to both parties and to the work. The providence of God over-turned our plan for Mrs. Gana Yankooa to continue in her most promising work in Ichtiman, and sent her first to watch by the bedside of her daughter in the hospital in Pazardjek, during an attack of scarlet fever, in which her life was despaired of. When, to the surprise of all who had watched the progress of her illness, Parashkeva came back to health and a degree of strength, she was impatient to take up the work to which she had been chosen, and for which her papers had been approved by the government immediately after her graduation in Samokov last autumn. It was evident then that her mother must go with her to guard her in her weakness and inexperience in initiating her work. The people of Ichtiman were inconsolable over the loss of their loved teacher; for though there were only two professed Christian brethren, and not a single woman, to lead this devoted worker from one house to another when she first went to that railroad town, yet so much grace had been granted to her labors that nineteen women were enthusiastically learning to read, and there were not hours enough in the day to satisfy those who wished to hear from her of the way of life.

God's call was, however, plain. The mother and daughter went first in company to the village of Abdulari, near Pazardjek. Here they gave the first three weeks of Bible woman's work ever enjoyed by that little community of new followers of the Truth,—helping them especially to learn to sing the sweet songs of Zion, for which they had a great longing. From Abdulari they returned to Pazardjek; and thence by a way which led very close to the "valley of the shadow of death," they went together to the daughter's appointed, and the mother's unexpected, work in Tserova.



MISS E. M. STONE.

What wonder that, although they found coldness and reluctant hearts, because of estrangement and misunderstandings, they nevertheless accomplished the mission for which they had been sent, and overcame all opposition. They established—in that grape-growing village, where wine is used the year around in every family—a children's temperance society with eighteen members, and secured the love of the pupils so that a rod was unknown in the discipline of the school throughout the entire year, to the unbounded amazement of the parents and of the teachers in the adjacent village school. They closed their short school year with such a successful examination as was never known before in Tserovo. The attendance upon the woman's meeting and upon church and Sunday school was built up by their faithful house-to-house visitation, and by the attractiveness of the organ played by Parashkeva, and by the service of

song led by her pure, sweet voice. Was it any wonder that when the day of their departure came the friends who had welcomed them but coldly, sent them away with their tears and blessings? Ichtiman rejoiced in their return, accompanied by the little organ, and together they have so won the attention of the people during the press of their summer work, that last Sabbath the audience numbered seventy-eight, including about fifty children.

The other mother and daughter were Mrs. Kerefinka Oosheva and her daughter Yanitza, who is one of the most promising young candidates in the school at Samokov as an accession to the corps of Bible workers, of whom her mother is one of the most consecrated and valued. On account of her youth and somewhat delicate health, Yanitza was granted a year's respite from school. She spent it in Banya, Macedonia, carrying forward the school of twenty-six children, and the work among the women during the illness of her mother, besides assisting her in all the branches of work when she has been in health. During some weeks she was left with the entire responsibility, while her mother went to open new work in Balitza. Eight women have been learning to read; and since Janu-



A BULGARIAN BIBLE WOMAN.

ary first a temperance society has been organized, whose members number ten of the women, besides the children.

Only about ten houses of Pravoslavs remained unvisited during the year, and our Bible woman found many open and waiting hearts. Even into Turkish homes she goes, and finds a hearty welcome, nor does she shrink from an interview with the village priest when the occasion offers.

One of them has sometimes been able to make her no answer, and at others has said, "Let them (the mission) give money to me, and I also will tell the people that this is the right way to teach God's truth." Another priest



A BULGARIAN BIBLE WOMAN.

openly confessed before many witnesses that the gospel is the truth, that the evangelical faith is the right faith ; but that the Pravoslavs do not follow it.

For some months past the young preacher in Mehonia has made Banya a part of his charge, and is encouraged in soul by his meeting with these always eager and hungry disciples. Our Mehonia workers were kept, not in prison, but in the frontier Turkish town of Djumaya, on bail from April to June. The Bible woman, Miss Vella Kondeva, and the preacher of Mehonia left



BULGARIAN PEASANTS.

Samakov, after the meeting there last Easter of the Bulgarian Evangelical Society, with good courage to return to their work. Only one remark of Mr. Hristoff, that he expected to spend the next night but one in prison in Djumaya, showed that they were aware of the difficulties and dangers which awaited them at the Turkish boundary. Mr. Hristoff took upon himself the responsibility of Miss Kondeva's books as well as his own ; for it is well known that books, papers, and letters excite the special scrutiny of the guardians of the Turkish national safety.



MISS STONE AND A TRAINING CLASS OF BIBLE WOMEN.

But his magnanimity did not long save our teacher. He escaped prison, but was not allowed to leave the city; she unsuspectingly went her way, under her father's escort, to her home and work in Mehonia, a day's ride distant. Her security continued but a few days, however, when an official summoned her to the Konak, where she was informed that questionable sentiments had been found in her papers, and that she must at once return to Djumaya. There was no escape from the demand, and soon she too was in the boundary town, awaiting with trepidation the sentence of the government officials concerning her books. Some copies of the *S. S. Times* (!) composed the objectionable literature in her possession, and a book on missions, the American Board Almanac for 1893, and some old numbers of the *Zocintza*, that of the preacher. During their detention they tried to do all the good they could, but Miss Kondeva especially found difficulty in reaching women and girls, being under accusation as an offender. The Archmandrate and others frightened the women by telling them that she was a dangerous person.

Time hung heavy on her hands, and her heart was sore with longing to bring some of these unawakened souls to the knowledge of the truth. But her woman's wit came to the rescue! She found the opportunity to show some of her crocheting, sewing, etc., and lo! the fear of the women and girls melted away before their desire to do the same things. Many houses were thus opened to her, where she found opportunities for religious conversation. When, at last, our friends were freed to return to Mehonia, many women assembled to bid them Godspeed, and sorrowed that they must part so soon. Thus even this trying experience was turned into joy. It is interesting to know that after their long detention, where her other books and papers were delivered to Miss Kondeva, the *S. S. Times* was condemned as too dangerous to pass into Macedonia, and was retained by the government! During the absence of their spiritual leaders the people had done what they could to keep up the work, and the younger sister of Miss Kondeva went on with the school.

The baby organ, left by Rev. W. W. Sleeper upon his return to America some years since, has ever since done good service in the Bible work in the Razlog District of Macedonia, sometimes making long journeys on horseback into Southern and Western Macedonia. This year it has been in Macedonia, and in the hands of Miss Kondeva has been instrumental in drawing new hearers to the place of prayer, and rejoicing the heart of the preacher.

## JAPAN.

## THE PRESENT STATUS OF WOMEN IN JAPAN.

BY A MISSIONARY.

THE greatest obstacle in the advance of the Japanese woman is the Japanese man. To have enlightened respect instead of ignorant reverence for the men of the country, means that men must be worthy of such respect, or not receive it from women whose eyes have been opened to the truth. The Japanese wife is told that however immoral or weak-minded her husband is, to her he must seem to be the personification of virtue and wisdom. The Japanese schoolgirl is taught that no matter what her natural ability, or the proficiency she attains in her studies, she is still inferior to an ignorant man, his sex constituting his divine right to be revered.

Competent women are holding responsible positions in Japan, such as principals of schools, etc.; that is, they are efficiently performing the duties of such positions, but the name is withheld from them, because if it were an acknowledged fact, all the men teachers would be in open rebellion, and soon would compel the lady teacher to resign. A schoolgirl recently wrote a letter in which she told how smoothly school matters are going on under the management of a Japanese woman, who is now acting as head teacher; but she closed her letter saying, "Pray with us that God may soon give us a man to stand at the head;" meaning that if such an abnormal state of affairs were to continue the school would be ruined. Whenever a woman is made prominent in any way she is the object of jealousy and dislike, and must soon resign her position.

Another great difficulty is with the women themselves. Many are too ignorant to know there is a better way. A large number are so wedded to custom that they do not wish any change. As girls, they are taught that the great object of life is to be married. They can be induced to do only those things of which men approve. A few years ago, when the education of girls was a popular thing, we had to restrain them from overstudy; now they need constant incitement, except for the few things that the sentiment of to-day declares important. Many of our most promising pupils within a year or two of graduation, have been taken from school to spend six months or more in learning housekeeping, as a preparation for a very early marriage. These parents were abundantly able to support them at school, but it is considered a disgrace not to be married before twenty. Again, if all foreigners were a unit on the subject of the higher education of girls, they would create a strong sentiment in favor of it; but as a large number of English and Germans living here feel that the merest rudiments, combined with some accom-

plishments, are sufficient for a woman, the educated Japanese are much puzzled. A German physician, who is accused of having done more than any other foreigner to bring about the crusade against girls' schools, constantly declares to the Japanese doctors under his tuition, and publicly in print, that even if a higher education were necessary for a woman, which it is not, a woman's brain is not constituted for receiving it, for it is impossible for her to attempt it and keep her health. The editor of the most influential foreign newspaper in Japan favors this idea, and many are the changes rung upon it in his paper, and afterward translated and published in Japanese newspapers.

It is coming to be more and more clearly recognized that in the near future, foreign influence will be reduced to a minimum, and that the regeneration of Japan must be accomplished through the efforts of the Japanese themselves. Not that the need here has in the slightest degree diminished, nor that foreign teachers are more unfitted than formerly to do good work, but that the intense nationalistic spirit of the people will not permit foreigners to help them. But will not the old-time conservatism, now dominant, also prevent educated Japanese women from working for their sisters? Their efforts mean reform, and reform means abandoning many antiquated and unjust customs, while the nationalistic spirit says, "Cling to everything that is distinctively Japanese because it is Japanese." With the prejudice of the more educated classes, and the apathy and blind following of custom on the part of the ignorant ones, the way at present seems to be full of stumbling blocks.

It is interesting to note what becomes of the educated young women who return from America. If they have been sent to fit themselves for a definite position which is kept open for them, their path is comparatively smooth; but if not their lot is a sad one, as women are jealous of them, men shun them as strong-minded and denationalized, and their families reproach them as having brought disgrace upon them instead of staying at home, marrying, and acting like other women. One young lady of great ability has said with tears that there seemed to be no place for her in her own country and family. The Japanese would not employ her; and after many months of waiting, she is now holding an inferior position in a mission school, while eminently fitted to be a leader.

If I were asked to give my opinion on the subject of sending a Japanese girl abroad for education, I would say, *unless* it is to fit her for some definite place, and if she is not a rare woman who can modestly but firmly maintain her dignity against the pressure of public opinion, and not be made very unhappy by being ignored or misunderstood, it is much better to remain in

Japan and study at the Kobe College for girls, that is now prepared to give a liberal education. This is the situation as it seems to me at the present time ; but who can predict the future? Another turn of the national kaleidoscope, and the girls' schools may again be on the crest of the wave.

As far as possible I am endeavoring to help forward the temperance movement, and find that when the moral aspects of the case do not have much weight, the scientific temperance phase of the question almost always compels attention, and wins thought. The Congregational churches make total abstinence a requisite to those applying for baptism, but most denominations and nationalities leave the matter optional.

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## TURKEY.

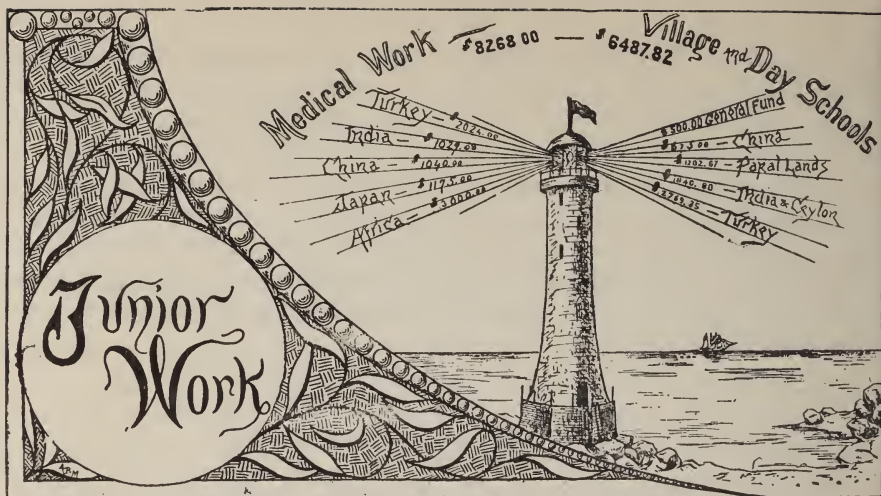
### A SELF-GOVERNMENT ASSOCIATION.

Miss Patrick, the President of the American College for girls at Constantinople writes, August, 1893, of the Self-Government Association of the College :—

THE college department during the whole of last year was governed, as regards all interior discipline, by a fully organized association of students quite independent of the Faculty. This Association was organized by the students last September at the suggestion of the Faculty.

They drew up a Constitution which was subject to the approval of the Faculty. This Constitution, after being accepted by the Faculty, constituted the working rules of the Association. The Association appointed the necessary officers, and the members of the Faculty had no further responsibility in regard to the order of the College or the discipline of the students, except to report any delinquencies that might come under their observation to the proper officers of the Association. Yora Miloshoff, an Armenian of the Senior class, was the President, and she did beautifully. At the end of the year they appointed their officers for another year, so that everything may begin in order the first of next term.

It worked wonderfully well, and we never had such order before, for naughty girls found no place to hide away from officers who were always present with them ; and they could not complain of the authority of their fellow-students, for they themselves elected them. Of course the preparatory students were not included in this arrangement, but were governed by the old rules. We were proud of the success of the Association ; and one result was added dignity of character, which was very noticeable in the students themselves.



— To give light to them that sit in darkness — Luke 1:77 —

[Written for LIFE AND LIGHT.]

## THE "MISS PATIENCE BAND."

BY "PANSY."

It was a very warm day, even for August; all the windows in Madame Stöver's sewing room were wide open: "Not that there is any breeze," said Elsie; "there isn't enough air stirring to move a feather, but it looks more humane to see the windows up. Girls, what do you suppose the country looks like on such a day; do you really believe it is cool anywhere?"

"I should like to try it and decide for myself," said Minnie, drawing her thread wearily through the shimmering stuff she was working on, which fell in fleecy clouds all about her feet.

"Suppose we write a note to Miss Carrington, and ask her if it is cool at the seaside," laughed Elsie; "she might take the hint and invite us all down there to spend a month with her; she owes something to the girls who work from daylight to midnight to get her ready to be married, while she flits about at the seaside, and takes her ease. There is a great difference in girls, whether there is in weather or not."

"It isn't the girls, Elsie," said Anna Burns from her corner, where she was making delicate ruffles, "it is the 'environment,' as our minister is fond of saying; he never preaches a sermon without having that word in it, and I'm growing interested in it. Don't you suppose if our environments were the same as Miss Carrington's we could flit about and take our ease as well as she can? What else has she ever had to do in life?"

"Sure enough!" assented Minnie. "Much she knows about heat, for instance! If I could dress in cobweb muslin and priceless lace, and sit in a hammock and read, or pretend to, while half a dozen young men hovered about to wait on me, I could keep reasonably cool, I'll warrant you. Mrs. Chester says Miss Carrington is the most amiable young person she ever knew; who couldn't be amiable if they had nothing more to try them than she has? It is environment again; and I told Mrs. Chester so. I'm rather tired of hearing Helen Carrington's praises sung, myself."

"She is benevolent," said Anna; "I heard she gave fifty dollars at the missionary meeting, the night before she left for Long Branch, as a thank offering."

"Fifty dollars!" echoed Minnie, in contempt. "What is that for her to give! Fifty cents apiece from us girls would be a larger thank offering than Helen Carrington ever thought of. Dear me!" she added, waxing eloquent, after a moment's thought, "I guess it would! Don't we know well enough that we couldn't one of us give fifty cents for missions without making a sacrifice; and what do you suppose Helen Carrington knows about sacrifice? She has reasons enough for thank offerings, the land knows; but I don't think, considering her fortune, that she did such wonders to give fifty dollars. Why, girls," lowering her voice and glancing to the farther side of the room, where sat a small, middle-aged woman in a dark print dress, with gray hair combed straight back from a low forehead, and wound in a meek little knob behind, which was stabbed through the center with a single hairpin, "Miss Patience gave five dollars as a thank offering on that very evening; and what was Helen Carrington's fifty beside that!"

There was a general exclamation of surprise and incredulity. "That is true; she did," said Elsie, emphatically. "I happened to be at that meeting myself, for a wonder. I don't often go to missionary meetings, for I've nothing to give; and especially I don't go on thank-offering night, for I've nothing in life to be thankful for, and everybody knows it. But that evening Caddie Wilson took a notion to go and dragged me along with her, and we saw the parade which was made over the fifty dollars, and the composed, matter-of-course way in which Miss Patience's five was received; for my part, if they had sung the long-meter doxology, or something, over hers, I think it would have been all right."

"I think," said Minnie, taking quick little stitches, and speaking indignantly, "that they ought to have given it right straight back, and told her to go home and get herself a comfortable supper. Why, she is awfully poor! She has to earn with her needle everything she has in the world, and take care of an old blind aunt, beside. The idea of her giving five dollars to missions! I think it is a shame."

"Still, I suppose she wanted to, or she wouldn't have given it. I wonder why?"

The girl who made this contribution to the conversation had not spoken before; she sat a little apart from the others, and had apparently been giving undivided attention to her work. She was paler and thinner than any of the others, and had about her an air of preoccupation; as if while her body was present her thoughts were far away, and were more often than otherwise sad ones. She arrested her flying needle as she spoke, and looked thoughtfully at the worn little face of Miss Patience, who was so different from the other occupants of the room. None of the ten or a dozen girls who spent their lives in the large sewing room could have been over twenty; but Miss Patience was probably forty, at least, and there were days when she looked nearer fifty; but that was when the blind aunt, for whom she cared, had had a suffering night.

"Goodness knows!" said Minnie, in answer to the pale girl's words. "Talk about thank offerings! I should like to be told what Miss Patience has to be thankful for! The rest of us are young, at least, and there may some day come some sort of a change to break the monotony of our lives; but what change can there be for her,—except a coffin? Perhaps she looks forward to that with thankfulness; at least, she won't have to sew when she gets there."

"O, Minnie!" said the pale girl, "don't be so reckless; you are not so badly off in a good many ways as you might be. I wonder what Miss Patience's story is,—don't you feel sure she has one? I can see it flash in her eyes once in a while when Madame is particularly aggravating. I would give something to hear her tell it, and to know just what her five-dollar thank offering was for."

"Let's ask her," said Minnie, who was apt to be the aggressive spirit in that room; "let's make her tell us a story. Miss Patience!" She raised her voice, at the name, and the little woman at the farther window gave a start, as if called back from some other country; but she glanced over at the girls with a quiet smile, and said:—

"What is it, Minnie?"

"We have been sermonizing while you have been dreaming; we want you to tell us a story. Elsie, here, went to church one evening, for a wonder, and she says while she was there you gave five dollars for a thank offering; and we want to know how you came to do it, and what you find to be thankful for? We are sure there is a story lurking somewhere about that five dollars. Don't you think it is your duty to rest us this horrid afternoon by giving it to us?"

The slow color which did not often gather on Miss Patience's face, except under an unusually sharp rebuke from Madame, began to appear. She seemed surprised, and touched, and embarrassed,—all in one.

"Why," she said, at last, with a little deprecating smile, "how should there be anything to tell? It was the annual thank-offering evening, and I gave my five, just as I always do; that was all."

"You don't mean to say, Miss Patience, that you give five dollars a year to missions!"

Miss Patience bowed her head. "It isn't much," she said, "but it is better than nothing; every little cent, you know, is of consequence. I give the ten cents a month, like the others, but the five I keep for the thank-offering evening, because it is a special."

"Well, I never heard the like of that!" said Elsie, almost with indignation. "I wouldn't do it, Miss Patience; I don't think you are called upon to do any such thing. Why, it is fifty times more, in proportion, than Helen Carrington, even, thinks of giving,—and they call her benevolent."

"Hush up, Elsie, you can preach your indignation sermon another time," said Minnie; "just now we want Miss Patience's story,—there is certainly a story. Tell us why you do it,—how you came to in the first place, and how long you have been doing it?"

"Seventeen years," said Miss Patience, meekly.

"Seventeen years! Girls, just think of it! Seventeen times five—eighty-five dollars! Who would have thought it! That is more money than I ever expect to have at one time in my life, and you have wasted it on missions!"

"I know you don't mean that it has been wasted," said Miss Patience, meekly; "that is just your way of talking. Why, as I told you, it was a thank offering. I promised it to the Lord if he would give me strength to earn it, and he always has. It gives me a great deal of pleasure to lay some aside each week, and see it grow. I don't know but it is the pleasantest thing I have in life."

Her little gray eyes seemed to brighten and soften over the thought; while the girls looked at her curiously, and waited with a touch of respect. They were all fond of Miss Patience. It had not occurred to them before that she had a story, but perhaps there was a romance hidden in her quiet life. What if she would give it to them?

"I've a mind to tell you about it," she said after a moment's thoughtful silence. "I never meant to tell it, but it may help some of you somehow. I don't quite see how, but it seems as though the Lord wanted me to tell you. Oh! it isn't much of a story—nothing to tell, you know, though it was a good deal to live. You see, girls, I had a friend once when I was as

young as any of you. I was very fond of him, and had reason to be; he was good and noble in those early days. We were engaged to be married." As Miss Patience said this, the pink glowed on her cheeks. "We had a few happy weeks; then trouble began to come. James had enemies who did him harm; and his father died, and left debts that he could not pay, and this hurt him; for he was an honorable man, James was. His enemies pretended to be friends,—they are the worst kind of enemies, girls,—and they and his troubles led him astray. It is the old story, of course; it was drink that made him go wrong. I think it most always is; haven't you noticed it? Then he was so ashamed and discouraged that he couldn't seem willing to stay at home and try to overcome it; so he went away,—shipped on a sailing vessel, and went to sea. He—he ran away, girls." The faded blue eyes drooped lower over the buttonholes, and the pink on the wrinkled cheek deepened. Miss Patience did not like to say the words, that was plain; but she must be truthful at all cost to herself. "He wasn't quite himself, you know, when he did it, or he never would. It was in August that he went, twenty-one years ago last Saturday. We were to have been married in September. Miss Carrington's wedding day was to have been mine; I mean mine was to have been twenty-one years ago, on the same day of the month. That seems strange, doesn't it?" And that pathetic little smile, which was almost a tear, stole over her face again. "After the first shock of getting on without him was over, I began to hope a great deal for James, because he had at last gotten away from his old associates; but he found some on the ocean that were no better, and he found his worst enemy there, too. You can't get away from liquor somehow, whether you are on land or water. I couldn't hear news of him for a good while, and I never heard much about that time. I don't know yet, and never shall, I think, not here, how he came to be left away off in a seaport of Japan. He was sick, and he had been drinking hard, one of the sailors said,—the one who told me most about him,—and somehow he was left. They didn't say they deserted him, sick and alone among strangers, and I don't want to be hard on people; but however it was, they came home without him, and the captain couldn't say any more than that he didn't come back when he ought to, and it was a good riddance. Some of my very darkest days came on me then, girls. Japan seemed to me to be at the very ends of the earth; I didn't know where it was, in fact, and couldn't seem to find out. There were more than two years when I didn't hear from him at all. I wrote—oh! I sent letters addressed all sorts of ways, but he never got them; and I would lie awake nights, and think and pray. There was a little while when I almost couldn't pray, and that frightened me; for if I couldn't trust myself to God, what

was to become of James or me? But that didn't last. I hid in Him, and he covered me with his hand as he promised until the calamity was overpast; but the days won't bear telling about."

Nothing more pitiful than the tones of Miss Patience's voice and the droop of her sad eyes could be imagined. To the hushed and sympathetic girls they told a story in themselves.

(*To be continued.*)

## FOR MISSION CIRCLE MEETINGS.

BY LOUISE ORDWAY TEAD.

Subject: The Healing of the Sick in Foreign Lands.

Any one of the many accounts of the Great Physician's miraculous cures makes an appropriate Scripture selection with which to open the meeting.

The contrast is very great between our own land, with its many physicians, hospitals, and dispensaries, and lands where little is understood of disease and its cure, and where remedies are often foolish or cruel.

**CURES FOR DISEASES IN OTHER LANDS:** "In *India* if they are suffering from rheumatism they tie a peacock's feather around the leg to cure it. If they have fever they brand the chest and stomach with a hot iron." "Much use is made of charms, such as particular bones or fluids, or membranes of snakes, fowls, and small animals. Festoons across the street of certain leaves, and in their houses and temples ceremonies in the worship of gods and devils, incantations, etc., are frequently used to avert disease or drive it away."

*China.* In China the people use herbs and poultices a great deal. They burn incense before some idol to tickle his ears, then they take some of the ashes and incense stick to the sick room. Dried caterpillars and worms, shavings of deer and goat horn, pieces of skin of the elephant and the rhinoceros, tigers' bones, dried centipedes, and snake skins are all used as remedies.

*Japan.* In country districts needles are thrust into parts of the body to cure disease, charms are worn, and sick people are supposed to be possessed of evil spirits, or the spirit of a fox or badger.

In contrast to all this our trained medical missionaries go out with useful medicines, and knowing a great deal about the best cures for sickness. They have more than this,—the love of the Lord Jesus in their hearts; and as they heal the body they bring forgiveness and peace to the soul.

Dr. Root furnishes some of the most graphic descriptions of the medical work in India. Leaflet No. 2. Medical Work in the Villages of Southern India, LIFE AND LIGHT, September, 1892. *Dayspring*, June and July, 1889.

The hospital for women and children in Foochow does an important work. The building is described in *LIFE AND LIGHT*, December, 1889. The graduation exercises of the first class of medical students and their pictures will be found in *LIFE AND LIGHT*, July, 1892. Interesting letters from Dr. Woodhull are also in *LIFE AND LIGHT*, January, 1890, September, 1890, February, 1893. The dispensary at Tung-cho, China, is doing an encouraging work. Leaflet, *The Dispensary at Tung-cho*; price 3 cents.

In Kyoto, Japan, we find a training school for nurses; and thirty-seven young women have gone from it to work for the Saviour, and heal the sick and suffering ones. Leaflet, *Training School for Nurses*; price 3 cents.

Fix in the memory the medical work by drawing a red Maltese cross, and write in each of the four parts doctor, nurse, dispensary, hospital. This is the work we are trying to do; but by it we are trying to bring the cross of Christ to all people. The four principal places in which we are doing this are Madura, India; Tung-cho, North China; Foochow, China; Kyoto, Japan.

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## Our Work at Home.

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### AFTER VACATION—WHAT?

BY ALICE M. KYLE.

WHEN "summer lies sleeping under sapphire skies," and the tasseled golden-rod becomes the calendar of the waning of the vacation month, it may seem strange that the blue waves, as they curl up along a silvery beach, should carry in their rhythm the suggestive question of our title. Yet why not?

Home from shore and mountain, invigorated as to body and brain, hasten our busy missionary workers. It has been a season of refreshing, let us hope. Perhaps on hotel veranda, or beside the sea, or among the hills, helpful thoughts have been exchanged, and plans for more aggressive work outlined. Is not the season of harvest and fruitage following swift upon the beauty of the midsummer stillness?

As with the natural, so also with the spiritual, and the season for the "ingathering" approaches. Just a few hints as to the varieties of fruit and the methods of garnering. Oh, the difference in orchards! Have we not all noted it? Some so thrifty and well-pruned; others gnarled and uncared for, with a tangle of underbrush which makes one sigh. Does it make you

think of the difference between your missionary auxiliary and the one you heard about this summer? And which is the "fruitful vine"? After vacation is an excellent time to get that much-talked-about other woman to join your auxiliary. You have tried before? We do not doubt it. Did she not tell you that she "meant to join after the spring house-cleaning was over and the summer company gone." Do not give her a chance to remember "fall preserving," but try once more for a new graft upon the — Branch. God grant it may be a fruitful one, to gladden the heart of some missionary in a distant corner of our Lord's vineyard!

The October air will make you strong to carry out your good resolution to "be present at every auxiliary meeting." I wonder if, as you meet in the dear old church parlor, or in the pleasant parsonage after the rest and pleasure of the summer, it will not give you strength, also, as you remember the mercies "new every morning and fresh every evening,"—the "journeying mercies," which mean so much to us and to our dear ones,—to lift up your voice in thanksgiving and petition for the dear missionaries who on land and sea are drawing near unto their desired haven, or who are seeking another country where they may fulfill all the Master's will.

Shall it be true any longer that your pastor's wife does not "know what to do when Mrs. — is absent, as she is the only one besides myself who will lead in prayer"? Surely after vacation there will be eager petitioners for God's bounty, and thanksgivings for his loving kindness.

Is it not the very best time now to organize that mission circle? The children are ready for it, there is a young lady in the church who "wants more Christian work to do." She will not tell you so unless she is asked, but you can find her, and see how rich a harvest will follow that seed-sowing; for the children are easy to interest, quick to respond, and generous to give. Many times during the spring this word came to us: "I should never have loved the cause of foreign missions as I do had I not learned to love it as a child in the mission circle."

Perhaps you think that just after vacation is not a good time to bring before your friends that little matter about subscribing for LIFE AND LIGHT. Do not make the mistake of waiting until January, for Christmas comes not long before January, and you know what a convenient excuse "just at the holiday time there are so many demands," can be made. No; get the new subscription, to which you pledged yourself last January, at once, for these fall numbers will contain much your friend will want to know about the meeting of W. B. M. in Portland, November 7th, 8th, 9th, and about the new prayer Calendar for '94, which is to be ready very soon, and is another nice thing to know about after vacation.

Of course the Branch meeting is one of the most delightful ones, and you plan to attend it; but what do you plan to do to make it a success? You can do one thing, all of you,—gladden the hearts of the good faithful Branch officers and the dear missionary who comes so far to talk to you, by making up a party from your church which shall surprise them, both in numbers and in cordial, interested, expressive faces in the audience. For there is a great difference in audiences as well as in orchards. But while you are thus in blessed, practical ways carrying out the purposes which come to you be-

side the summer sea or beneath the whispering pines, do not forget, dear friend, that this is a time for earnest prayer and for single-hearted consecration to the peculiar work of teaching all nations "to know Messiah's name." Perhaps never since Christ gave his last precious command have so many doors of opportunity stood wide open before Christian women. When our Lord would send you on his errands, will you delay? "The King's business requireth haste." With a deeper consecration, a more prevailing prayer, then may we all strive together, after these days of rest,—

"To give to each soul, whether here or there,  
The bread that shall satisfy;  
To think not of home, nor of distance dim,  
But to give as He gave, with 'the world for Him'  
Our strength and our battle cry."

### TOPICS FOR AUXILIARY MEETINGS.

*October.*—The Medical Work of the Board. (See LIFE AND LIGHT for September.)

*November.*—Thank-offering Meetings.

*December.*—Christmas Observances on Mission Ground.

1894.

*January.*—New Openings for Mission Work among Women.

*February.*—Schools of the Board in China and Japan.

*March.*—Young Ladies' Work at Home and Abroad.

*April.*—Easter Service: The Resurrection of Christ a Pledge of the Salvation of the World.

*May.*—Schools of the Board in Micronesia and Papal Lands.

*June.*—Temperance Work in Mission Lands.

### THANK-OFFERING MEETINGS.

TOPIC FOR NOVEMBER.

*Programme.*

1. Singing.
2. Bible Reading: See LIFE AND LIGHT for September, 1889, page 426, and August, 1892.
3. Responsive Service. The thank-offering service used at the last annual meeting of the Board will be printed in the monthly leaflet. Copies may be obtained from the Board rooms, at one cent each. Invitations for Thank-offering meetings may also be had at the Board rooms free.
4. Two three-minute talks on the general subject of Thank Offerings.
5. Reasons for Thanksgiving in Board Work. **AT HOME.** That the Board has commenced its second quarter of a century with so good a degree of prosperity; (2) for a personal share in the work; (3) enumeration of reasons for thanksgiving in the local auxiliary or mission circle. **ABROAD.** *Africa:* For the completion of the Zulu sanitarium, which gives so much comfort to the missionaries. See LIFE AND LIGHT for May, 1893. *Turkey:* The good success of our schools; LIFE AND LIGHT for May, 1890,

March, 1892. *India*: The special growth of Bible women's work; *LIFE AND LIGHT* for April, 1893. *China*: For steadfast Christians. See *LIFE AND LIGHT* for February, 1893; successful work in Pao-ting-fu, September, 1892. *Japan*: The success of the Kumi-ai churches. See article by Dr. W. E. Griffith in *The Congregationalist* for August 10, 1893. *Micronesia*: The completion of the translation of the Bible in the Gilbert Island language. *Spain*: The remarkable success of the school in San Sebastian. See *LIFE AND LIGHT* for April and November, 1893.

6. Presentation of Envelopes.
  7. Personal Reasons for Thanksgiving.
  8. Report of the amount in the envelopes, followed by several short prayers.
  9. Singing.
- For general hints and material see *LIFE AND LIGHT* for October, 1890; August, September, and October, 1891; August and September, 1892.

A SPECIAL meeting of the Woman's Board of Missions will be held in High Street Church, Portland, Me., on Wednesday and Thursday, Nov. 8-9, 1893. According to a vote at the annual meeting, in January, that meeting will be held as an experiment to help in the decision as to whether it may be best to change the time of the annual meeting of the Board. It will be in all respects like an annual meeting, with the exception of certain legal action which must be taken at the usual time according to the constitution. The delegates' session will be held on Tuesday, November 7th, as usual. The ladies of Portland will be happy to entertain all delegates regularly appointed by the Branches, and missionaries during the meeting. All such desiring entertainment are requested to send their names before October 9th to Miss C. M. Dow, 714 Congress Street, Portland. To any delegates or others who may desire to secure board, suitable places at reasonable prices will be recommended on application to the address given above

## WOMAN'S BOARD OF MISSIONS.

*Receipts from July 18 to August 18, 1893.*

MISS ELLEN CARRUTH, Treasurer.

### MAINE.

<i>Maine Branch.</i> —Mrs. W. S. Dana, Treas.	
Calais, Aux., 23; Machias, Aux., 9.11;	
Houlton, Mrs. Geo. B. Page, 10; Albany,	
Miss Dresser and Mrs. Clark, 1.25; Frye-	
burg, Aux., 5.50; Wilton, Cong. Ch., 7;	
Thomaston, C. S. C., 6; Newcastle,	
Farnham Mission Circle, 32; Knight-	
ville, Linked Hands, 23.50,	117 36
Total,	117 36

### NEW HAMPSHIRE.

*New Hampshire Branch.*—Miss A. E. McIntire, Treas. Alton, Aux., 1, Y. P. S. C. E., 1; Acworth, Aux., 12; Benning-

ton, Aux., 4; Centre Harbor, Aux., 9.75;	
Chester, Aux., 20; Hampstead, Aux.,	
22; Jaffrey, Aux., const. L. M. Mrs. N.	
S. Phelps, 25; Laconia, Aux., 27; Leba-	
non, Aux., 32.40; Orford, Aux., of wh.	
25 const. L. M. Mrs. M. H. Kenyon, 29;	
Pembroke, Ladies of Cong. Ch., 9.50;	
Penacook, Aux., 22.25; Raymond, Aux.,	
prev. contri. const. L. M. Mrs. Emma S.	
Tilton, 6; Somersworth, Aux., 50, Y. P.	
S. C. E., 12, Junior Y. P. S. C. E., 4;	
Tamworth, Aux., 5; Walpole, Aux., of	
wh. 25 const. L. M. Mrs. Mary F. Barnes,	340 60
35; Webster, Aux., 13.70,	
Total,	340 60

## VERMONT.

<i>Vermont Branch.</i> —Mrs. T. M. Howard, Treas. Elizabethtown, N. Y., Mrs. A. A. A., 2; Jeffersonville, Aux., 5; Johnson, 10; Saxton's River, Merry Kills, 7; St. Johnsbury, No. Ch., Aux., 29; Swanton, Aux., prev. contri. const. L. M. Miss Marcia E. Smith, 14.25. Ex., 13.30,	53 95
Total,	53 95

## MASSACHUSETTS.

<i>Andover and Woburn Branch.</i> —Mrs. C. E. Swett, Treas. Bedford, Golden Rule Soc., 5; Winchester, Aux., 104.75; Wakefield, S. S., 12.50,	122 25
<i>Barnstable Branch.</i> —Miss A. Snow, Treas. Falmouth, Aux.,	31 17
<i>Conway.</i> —Mission Circle,	5 00
<i>Franklin Co. Branch.</i> —Miss L. A. Sparhawk, Treas. Charlemont, Mite Boxes, 4; Montague, Ch., 1.75; Shelburne, Aux., 6.52,	12 27
<i>Hampshire Co. Branch.</i> —Miss H. J. Kneeland, Treas. Hatfield, Wide Awakes, 6.07; Northampton, Edwards Ch., Aux., 2.50,	8 57
<i>Middlesex Branch.</i> —Mrs. E. H. Bigelow, Treas. Framingham, Aux.,	32 00
<i>North Middlesex Branch.</i> —Mrs. A. R. Wheeler, Treas. Pepperell, Aux.,	10 00
<i>Norfolk and Pilgrim Branch.</i> —Mrs. C. T. Tirrell, Treas. Wollaston, Y. P. S. C. E.,	9 34
<i>Suffolk Branch.</i> —Miss M. B. Child, Treas. Boston, Mt. Vernon Ch., Aux., 32, Shawmut Branch, Willing Workers, 75, Shawmut Helpers, Shawmut Ch., 4.83, Central Ch., S. S., 5.85, Friend, 60; Brighton, Little Helpers, 5; Cambridgeport, S. K. Sparrow, Thank Off., 5, Bearers of Glad Tidings, 25; Newton Centre, M. Louise Sylvester, 3.20; Newton Highlands, Cong. S. S., 1; Roxbury, Immanuel Ch., Aux., const. L. M. Miss Jessie Bartlett, 25; Highland, Cong. Ch., Aux., 66.25; South Boston, Phillips Ch., Aux., 19.90; Revere, First Cong. Ch., Aux., 10; Waltham, Cong. Ch., Aux., const. L. M. Mrs. Sarah J. Luce, 25,	363 03
<i>Worcester Co. Branch.</i> —Mrs. C. E. Newton, Treas. First Cong. Ch., Primary Class,	20 00
Total,	613 63

## RHODE ISLAND.

<i>Rhode Island Branch.</i> —Miss A. T. White, Treas. Peacedale, Y. P. S. C. E., 5; Bristol, Aux., 15; Pawtucket, Park Pl. Ch., Tarsus Twenty, 5; Barrington, Aux., 50; Providence, Beneficent Cong. Ch., 275,	350 00
Total,	350 00

## CONNECTICUT.

<i>Somers.</i> —Harriet R. Pease,	10 00
<i>Suffield.</i> —A Friend,	40
<i>New Haven Branch.</i> —Miss J. Twining, Treas. Branford, Aux., 10; Bridgeport, Aux., 212.81; Canaan, Aux., 25; Cromwell, Aux., 14; Danbury, First Ch., Aux., 7; Darien, Aux., 18; Goshen, Aux., 9.50;	

Green's Farms, Aux., 20; Higganum, Aux., 14; Litchfield, Aux., 62.20; Middletown, First Ch., Aux., of wh. 50 to const. L. M's Miss Harriet Matilda Hazen and Miss Helen Bradford Hazen, 151; Millington, Aux., 5; Naugatuck, Aux., 7.89; Norwalk, Aux., 5; Plymouth, Aux., 40; Roxbury, Aux., 22.05; Salisbury, Aux., 17; Stamford, Aux., 25; Stratford, Aux., 63.18; Wallingford, Aux., 30; Woodbridge, Aux., 20; Yale College Ch., Aux., 5,	783 63
<i>Hartford Branch.</i> —Mrs. M. B. Scott, Treas. Columbia, Aux., 25; Newington, Jun. Aux., 30; New Britain, South Ch., King's Messenger Mission Circle, 7.35; Rockville, Aux., 32; Storrs, Aux., 10; Vernon Centre, Aux., 15,	119 35
Total,	913 38

## LEGACY.

<i>Trumbull.</i> —Legacy of Catharine S. Booth,	315 39
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## NEW YORK.

<i>New York State Branch.</i> —Miss C. A. Holmes, Treas. Albany, First Ch., Aux., 70; Binghamton, Mrs. Edw. Taylor, 10; Buffalo, Pilgrim Ch., Aux., 5, Cheerful Givers, 1; Crown Point, Y. P. S. C. E., 25; Gloversville, Aux., 10; Homer, Mrs. Coleman Hitchcock, const. L. M. Mrs. Imogene J. Olney, 25; Lockport, East Ave. Ch., Aux., 10; Richville, Aux., 10; Syracuse, Plymouth Ch., Aux., 33. Ex., 17.45,	181 55
Total,	181 55

## DISTRICT OF COLUMBIA.

<i>Mt. Pleasant.</i> —Mary F. Berry,	5 00
Total,	5 00

## VIRGINIA.

<i>Alexandria.</i> —Wild Tiger Soc.,	23 00
Total,	23 00

## FLORIDA.

<i>Waldo.</i> —A Friend,	5 00
Total,	5 00

## OHIO.

<i>North Munroeville.</i> —H. M. St. John,	4 40
Total,	4 40

## AFRICA.

<i>Bailundu.</i> —Mrs. Wm. E. Fay,	5 00
Total,	5 00

General Funds,	2,612 87
Variety Account,	25 15
Legacy,	315 39

Total, \$2,953 41

MISS HARRIET W. MAY, Ass't Treas.



### YOUNG LADIES' BRANCH.

THE Young Ladies' Branch of the W. B. M. P. held its regular bi-monthly meeting at the Plymouth Church, San Francisco, on Saturday, June 17th, at two o'clock. After spending a pleasant half hour in conversation, the meeting was called to order by the President, who read a part of Isaiah lviii., and led in prayer. After singing a hymn, the minutes of the last meeting were read and accepted. The receipt of ten dollars from the Young People's Society at Saratoga was reported.

The President reported that at Fresno, resolutions were passed by the Christian Endeavor Convention approving and indorsing the work of the Young Ladies' Branch. It was found that no answers had been received from the letters written some time ago to Christian Endeavor Societies; and the President requested that other letters be written to these societies, telling them of the resolutions adopted at Fresno, and showing them that we have this indorsement of our work.

The place for the next meeting was appointed to be the Third Congregational Church, San Francisco. It is to be held the third Saturday of August, and will be the annual meeting; so a Nominating Committee was appointed. There was no letter from Miss Gunnison, so special prayer was offered for her and her work. After singing a hymn, Rev. Mr. Hager, a missionary in China for a number of years, was introduced by the President. He spoke of his personal experience, telling how he was led to become a missionary, and of his work among the Chinese women. The meeting was closed by the Lord's Prayer, repeated in concert; and as many of the members as could do so stayed to look at some photographs, which were shown and explained by Mr. Hager.

## INDIA.

## REV. J. C. PERKINS "ON THE ITINERARY."

I HAVE been in the village for several days, and am having a profitable time. I am much more comfortable in my tent than when I visit villages without it. I can see people, preach, and talk and listen to their tales from 6 A. M. to 9 A. M., and then get away from the dogs, the flies, the smells, and the endless hubbub of an Indian village, to read, study, and quietly write in my tent, which is pitched outside the village. Then at 4 P. M. I go out again, returning at 7 to dinner, and then go again for evening preaching. As it is the itinerary, the preachers are with me, and their tent is pitched near mine. They come to me to make reports, and hold prayer meetings before going out to preach. I thought last night we might have been taken for a branch of the Salvation Army,—six or eight preachers and the missionary filing through the streets to the tune of a sacred lyric, one playing the violin, another the cymbals, another a drum, one carrying a lantern, and the missionary a candlestick. We stopped at three different places, and preached and sang to attentive audiences.

A woman died here in this village day before yesterday, bitten by a cobra. She only lived two hours after the bite; so the people, I thought, were rather solemnized, and they were quite willing to hear about that place to which they are very likely to go on short notice. . . . I went to the village this morning, where there is one Christian man of great firmness. The pastor told me that the high-caste people had taken him on three different occasions and beaten him, and he said, "Beat away; you can kill me, but you cannot make me leave Christ," and they let him alone, seeing it is no use. Talk about India not being ready for Christ! I wonder what California youth would stand these beatings for Christ. There is another interesting case. In a village where nearly everybody is either a thief or a drunkard, there is an old man who for years has been an earnest, faithful disciple, standing like a tall lighthouse in the midst of the darkness of that village.

## STONED BY BRAHMINS.

I had my first stoning last week. We had been showing the pictures of Christ's life on the sciopticon; and after the lights were out and all was finished, and we were departing for our tents, the stones came down, and it was so dark we could not see who was doing it. I sent the catechist on, and turned back with my lantern bearer to the crowd and spoke with them, not thinking they would stone me while alone, but when I had gone a little distance from the crowd more stones came. The next morning the police came, and were so earnest in their search that the head man of the village

came and begged me to let them off this time, and they would assure me that I and my catechists could preach at any hour of the day or night without fear of molestation. Of course I granted the request. We are not often treated in this way, but this village is under the power of a set of Brahmins, who stir the people up against us.

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## A REMARKABLE CONVERSION.

FROM MISS MARY PERKINS.

YESTERDAY I witnessed a scene which I never did before. A young man of Arrupukottai, of Surda caste, openly and boldly came to our church and worshiped with us. Some of his heathen relatives stood outside the church during the service. He was not willing to go home with them at once, fearing persecution, but waited a few hours in Pastor Taylor's house. I went to his house a few hours after the service, and saw him and his people. His happy face was a great contrast to the dark and rather angry looks of some of his male relatives. The women were weeping pitifully. I should have rejoiced to have kept him from his people, and sent him to Pasumalai to-day. He is twenty-six years old, and is married, so that it would not have been against the law if he stayed willingly; but we have many of his caste in the girls' school (Hindu), and I have a number of the women reading with my Bible women.

I would rather my brother would decide such a question. It would not be well to anger them; it would break up our school and injure the work. It would be better if the young man would get away from his home and go himself to Pasumalai. He has a relative who has recently been converted in Tirumangalum Station, and this relative is studying in the Pasumalai Seminary. The young Surda wishes to go there. He openly confessed Christ before men yesterday, and I am sure his name was confessed before the Father in heaven. He came into the church and kneeled down and prayed, as all of our people do when they enter the church.

There are five thousand of his caste in Arrupukottai, and he is the only one who has turned to God, to our knowledge. I fear the persecution and trial he will have to meet with; but we must pray that his faith fail not. The women about him will go without food for days; men and women will prostrate themselves before him, and beseech him not to leave them; they will put ashes on their heads, and, I suppose, weep and lament.

I do pray that Christ may seem altogether lovely to him, and his salvation from eternal death seem to him worth the loss of all earthly good. You will pray for him. I hope he may be snatched as a brand from the fire. His relative in Pasumalai is the only Christian of his caste in the Madura Mission, I think.

## FROM MISS WILSON—EN ROUTE.

*To W. B. M. P.*—MY DEAR FRIENDS: I have no doubt you will be all glad to know of my safe arrival in Honolulu, and the kind reception I have received. I am more thankful than pleased with both the climate and people here. They are all so very kind that I have felt perfectly at home, and am having a delightful time. I don't think I ever enjoyed anything quite so much in my life as I did the trip down. I kept very well, and found in Dr. Frazer and daughter of Oakland, Mrs. Banning, and several others, very pleasant companions. The trip ended all too soon to suit us, but I will soon be on the water again, as we expect to go with the Morning Star next Wednesday, the 7th.

I have been staying with Mrs. George Castle. Miss Kinney of Ruk is here also, so it makes it very pleasant for me. She helped me very much in making my final preparation. Miss Kinney and myself will be the only passengers going down. If we go directly to Kusaie the trip will take nineteen days, and if by Gilbert Islands thirty.

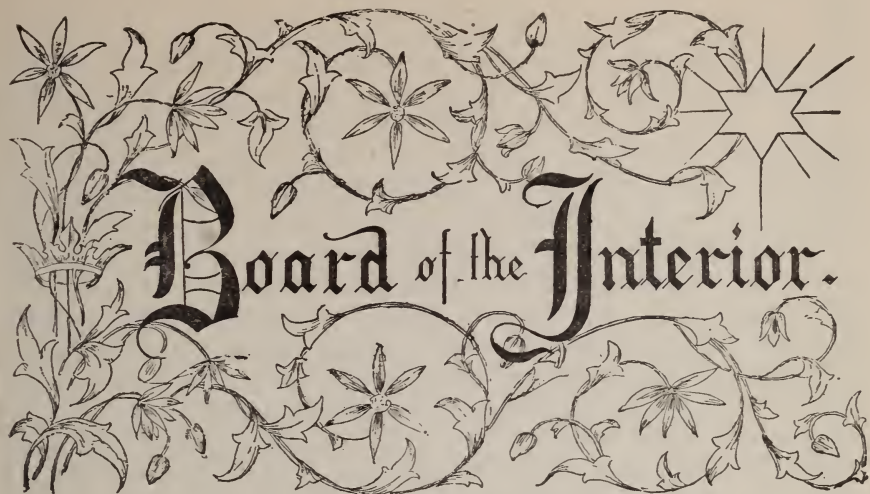
I might tell you of many things that would interest you, but between callers, lunches, dinners, and meetings, we do not have much time left for letter writing. Hope to send you longer letters from Kusaie. Please do not forget to remember me at "the throne of grace." With lots of love to you all,

LOUISE E. WILSON.

HONOLULU, June 5, 1893.

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THE marvelous way in which our missionaries keep up with the times, is a constant surprise to those who are conversant with their doings. All the new ideas, as soon as they are proved to be valuable, are seized by these far-away workers, adapted to their different surroundings, and made to tell on the progress of the kingdom. Now it is the summer school which is being established here and there in the different fields. Two late letters give an account of successful attempts in this line. One is in Bardesag, Turkey, where all the preachers and teachers in the region roundabout were brought together for a month for the study of the Bible, Armenian history, and other valuable topics. Large numbers were in attendance, and most valuable results are expected for the earnest men and women who are so isolated from other workers in the inspiration and encouragement received, as well as instruction. The other school spoken of was in Suma, near Kobe, in Japan, early in July. There were over six hundred present of all denominations, and as it was near the center of our own mission work, our members were represented in force.



EDITORIAL COMMITTEE.

Mrs. GEORGE M. CLARK, 73 Bellevue Place, Chicago.  
Mrs. H. M. LYMAN.  
Miss SARAH POLLOCK.  
Mrs. JAMES G. JOHNSON.  
Mrs. GRAHAM TAYLOR.

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CHINA.

ON THE RIVER BETWEEN TIENTSIN AND PAO-TING-FU.

BY MISS JENNIE E. CHAPIN.

WE went on board our boat at Tung-cho last Saturday afternoon. It is now Tuesday noon, and we are considerably more than half way to Pao-ting-fu; so we hope to be back in Tung-cho by the end of next week. I wonder if you have any idea what traveling by native boats on the rivers in China is like. It is by far the easiest and pleasantest mode of travel that we have. The boats are called "house boats," and that is what they really are. There is a little house in the center of the boat, with a narrow walk running each side of it, and quite an open space at the stem and stern, where the boatmen stay to manage the boat. We have an unusually large boat, and quiet and pleasant, and we have Mrs. Noble's cook with us, who prepares our food; so we are as well situated as we could possibly be to have a restful time. We have three rooms, a bedroom, a dining room, and a sitting room, separated from each other by doors; so that we can have a better chance for privacy than is ordinary on these boats. The cook, also, has a little room back of ours, which is under cover, where he prepares our food. Of course we had to bring all our food with us, and our dishes, and bedding,

and everything which we need to use. Our bedroom consists of a platform of boards, where we spread our mattresses and bedding. In our dining room is a table, and two stools on which we can sit to eat. There is also a broad board running the length of one side of the room, which answers as a side table, or sideboard. In our sitting room there is a broad board running the length of each side of the room, on which we sit to read or write. We have had a favoring breeze most of the time since we started; so we have moved easily along with sails, though in a good many places in the windings of the river the boatmen have used oars. I presume before we reach home again the boatmen will have had a great deal of "tracking" to do; that means walking on the bank and drawing the boat by ropes, like a canal boat at home, only that men draw the boats here instead of horses.

I was very glad to learn from your letter that the executive ladies of the W. B. M. I. were taking steps toward finding another lady for Peking. I wish very much that one could come out next fall. If she were here now there would be plenty for her to do. Of course for the first year or two her main strength should be given to the acquiring of the language; but besides that, to give her a little change, she could be becoming acquainted with the girls of the school, who would be delighted to give her lessons in speaking Chinese; or she could immediately take up some little duties in connection with the school which would not require much knowledge of the language. Miss Russell, whose department is work for women, has charge of several little day schools, the studies of which are elementary, and a new lady could very soon be prepared to hear the weekly reviews in these little schools. There is enough country work to keep one lady busy most of the time; and if there were another lady here, so that the work in the city would have its needed complement of workers, it would be possible to carry on more of the interesting and most important country work. Last year a lady was asked for for Peking at our annual mission meeting, and this year the request has again been made, still more urgently, and I do hope that it will soon be granted.

Another medical lady has also been asked for Peking. Miss Dr. Murdock, although stationed at Peking, has been away in Kalgan the greater part of the time, where her presence has been most imperatively needed on account of the great amount of illness in that station. You will have heard that dear Miss Diamant has gone to her rest and her reward. She passed away after a short illness of typhoid fever. And so another lady is needed to take her place. She will be greatly missed in her station; and to me it is a sore personal bereavement, as she was one of the few unmarried ladies who were on the ground when I came to China, and she has been a dear friend of mine

for more than twenty years. But she has had her wish in going home directly from her work, and with only a short illness.

If there were another medical lady in Peking, the work for women in the country would be carried on much more successfully; for the Chinese all appreciate what is done for their bodily well-being, and when they come for bodily healing it gives an opportunity to tell them about their souls.

We have thirty-six girls now in school; rather less than we had a year or two ago. This falling off in numbers is accounted for in two ways. One is, that we do not now take children under twelve years of age. That, according to Chinese count, is only ten or eleven according to our way of counting. The Chinese count their birthdays according to new years instead of by birthdays, as we do. If a child is born the last day of the year, then on New Year's Day he will have lived in two years, and so will be called two years old, when he will, in reality, be but two days old. So you see how the discrepancy comes between Chinese and Western count. If we had accommodations for a primary department for our school, so that we could have little children in the schoolroom only a part of the day, and the rest of the time they could be out at play in places where they would not disturb those in the schoolroom, we might be willing to take little children; as things are, we think it wise to take those only who are able to remain in the schoolroom for the six regular school hours. The day schools of the stations furnish places where the little children can study for a few hours a day, and where they can go over the primary studies; and so when they come to us we do not need to teach them the very beginnings of school knowledge. Another reason for the falling off of our numbers is, that we have decided not to take any more girls with bound feet. The Chinese are so extremely conservative that it is very hard to induce them to change any of the customs that have come down to them from their ancestors. Christianity is surely, though slowly, changing views about a great many things, and we need to help them forward in these good changes by bringing a little pressure to bear upon them. Now, a good many of our church members are unbinding their daughters' feet, or leaving the little ones unbound, in order that they may come to our school by and by. At our annual meeting, this spring, there was an enthusiastic discussion of the subject by the native Christians at which time an anti-foot-binding society was formed, which a large number of them joined. So I hope it will not be many years before the barbarous custom will be banished from the families of all our church members; and I think it will not be long before the numbers of our school will again be replenished with more desirable material than ever before.

## AN APPEAL FOR HELPERS.

BY MISS ELLA J. NEWTON.

WE do so hope you can send us help this year. Of the seven young ladies we needed so much when I was at home, Miss Chittenden is the only one who has come, and the need is greater now than then. Miss Garretson will remain another term, which will close the school year; and if Miss Chittenden is with me then (she is in the city now teaching English in the boys' school), I do not suppose the Board would feel they could give us any one else in the school while so much other work in the mission is unprovided for, though there is plenty of work for three. We are able to do almost nothing among the women, and the opportunities were never so good. Then one is apt to forget how long a lady needs to study before she is really prepared to take up responsible work in the Chinese language, in which all our work is done, except the little English in the boys' school.

Our girls' school is larger than ever before; have had sixty-four boarders, but two or three are away now, one with smallpox. We are hoping she was taken away soon enough to avoid contagion, as neither Miss G. or myself have had it; and we are so crowded, some even sleeping three in a room, that we have no place to isolate a contagious case. One dear little girl has died, but not in the school. She was from a heathen family, and her mother was so anxious to have us take her that she deceived about her age. After she had been here some weeks she seemed poorly for several days, and her mother took her home. The disease developed into brain fever; and though the doctor thought she might have lived with proper care, we could not interfere and give it. In her delirium she lived over the school life, and begged someone to teach her to pray. She had learned only a little of the truth; but we can simply trust her in the dear Saviour's hands, knowing that he is very pitiful and of tender mercy.

Four of our girls united with the church at the last communion, and a number more have joined our Y. P. S. C. E. The Holy Spirit has been manifest among them for some weeks; and almost every day they have a twilight prayer meeting among themselves, the leader being a girl from a heathen family, who has only been with us two or three terms. Just now she has started a society among the little ones, with a pledge against lying, which is one of their most common sins. We are very happy in the blessing God is giving us; but our hearts cry out for more, and it grieves us beyond measure to see the harvest all around us waiting for lack of reapers. Surely the responsibility must rest on somebody.

*Foochow, May 17, '93.*

## CLIPPINGS.

On the editor's desk lie some letters, which she is not at liberty to give entire, but before restoring them to their owners some extracts will be no betrayal of confidence.

I AM greatly obliged to you, dear friend, for sending me the Mispah Calendar. How much joy and satisfaction workers both at home and abroad receive from having it in their homes. The idea of such a calendar was capitally conceived and most attractively carried into execution.

ENCLOSED please find one dollar and a half. The dollar is my sister's silver offering toward the \$11,000 the young ladies wish to raise, and the half dollar is my silver offering toward the \$7,500 that the children are going to give. We have a little meeting with mamma, who cannot go out much because she is sick. We call ourselves the Seed Sowers. I am the treasurer.

IN addressing my letter to you this beautiful morning, it gives me great pleasure to inform you that my husband is instructing Mr. Ward to remit to your order \$25 in honor of this anniversary year, and as a thank offering that we, too, have a share in this glorious work. These few poor dollars feebly express our thanks, and could we increase it tenfold, yet the half would remain untold. As the years go by, a deepening sense of our obligation to God and a perishing world grows upon us, and the joy of being colaborers with him in forwarding the work which he left for his followers to complete, is one which overshadows all others.

WILL you accept our thanks for the Mispah Calendar at this late date? We have enjoyed it so much! I hung it in the schoolroom. If the friends knew how their prayers for one soul were answered, they would believe in prayer. We were in great trouble at that time, having been obliged to exclude one of the girls from the school. Her home is in far-away Roumania, and we did not know what to do about sending her so far, when, during that week set apart for prayer for us, her uncle consented to take her to his home in a neighboring city. During that same week, also, the Lord took away the pride from my own heart, and made me willing to do something that I had been unable to do for five months. What joy and peace came with the performance of that duty!

I FREQUENTLY hear of some woman or girl "very stupid, but growing brighter since she became a Christian," or "dreadfully dirty or shiftless, but growing neater since she began to read the Bible." The cases of boycotting a man's business because he has become a Protestant, are so many they would fill a pamphlet. It is the rule here. I was not aware until coming here that the Protestants have furnished seventy martyrs to the faith within twenty years, two of them missionaries. But the good work is going on. You pray for it, I know. Please add a prayer sometimes for your friend.

# For the Bridge Builders.

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## JAPAN.

All donors to the Kobe Building Fund will be glad to see from this extract that the Science Building is up.

KOBE, JAPAN, June 30, 1893.

DEAR MRS. LEAKE: I write this afternoon to report to you 20.40 en contributed by our girls' missionary society to the "Bridge." They promised the twenty en, and began bravely on it; but at their last meeting, about a month ago, they found themselves nearly five en short, although the treasurer said all the individual pledges had been met. So extra gifts were asked for. Some came in, but last Saturday morning, at prayers, the president of the society announced that in order to make up the amount it would be necessary to have a contribution averaging four sen (cents) a member. They voted to give the amount, and I suggested that perhaps some of us could give eight sen, in case any one could not afford the four. I think it is greatly to the credit of the girls that the amount was more than made up these last days of the school year, when there are so many expenses for them.

We had quite an interesting meeting, a few weeks ago, at which eight chairs arranged in a semicircle represented the piers of the bridge. One person was appointed for each pier, and as she was called upon she rose from her seat on the floor and occupied her chair while she told her story, until all the chairs were filled. We had real personal letters from Miss Bates and two of her girls, to represent Turkey; Dr. Holbrook appropriately spoke for China. Miss White's letter from Mexico, in a late number of *Mission Studies*, seemed to link us with that country, since we knew her here. The story for the other piers was told in the first person, as if the missionaries were present.

I shall not send you the money just now, although I report it, because of the condition of exchange. One dollar of American gold is worth now about 1.60 in en, which is very good for us when we are receiving money from home, but which would make our twenty en into a very small amount of American money. So I shall just hold the money a little longer, in the hope that exchange may be more favorable before your year closes.

*July 4.*—The clans are beginning to gather for our annual mission meeting, which opens to-morrow. Every one admires our beautiful Science Building, which is nearly finished on the outside, and fast approaching completion

within. Dr. Holbrook has been warmly congratulated on her success, and one or two gentlemen (not in our mission) who have had experience in building here, have expressed their admiration most warmly, especially when they learned how reasonably the work was being done. They could not believe at first that it was possible to put up such a building at such a price. We are almost as proud of it as you Chicago people are of the Woman's Building at the Exposition. The builder is a Christian man who put up Dr. Holbrook's house in Tottori, so she had some previous experience with him. The building is promised for the first of October, but Doctor says she thinks it will be done earlier. We have been unusually favored this spring in the weather, and both the building and our own health have felt the benefit.

We want to begin work at once on the Music Building, in order to have it plastered before cold weather. We have nearly enough money on hand already for the building proper, not including furnishing for that or the apparatus for the Science Building, or several other things which count up to a large amount, and are necessary expenses as well as the building itself. So I think we shall begin work this month, trusting that the money will come in as needed. . . .

Yours most sincerely,

SUSAN A. SEARLE.

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## For the Coral Workers.

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### SUGGESTIONS FOR A CLOSING MEETING.

THE Children's Missionary Society had been drilled all through the winter, by its leader, on children's work for children in far-off lands. It was soon to close for the summer, and the last meeting of the year must be the best. After various plans suggested by different friends the following was chosen, and carried out with success.

A number of questions having reference to the subjects studied were written on slips of paper; and carefully worded answers, so simple and clear that all could understand and remember that this was familiar ground, were also written out, and each numbered question had a corresponding number on its answer. To each one of the thirty children was given an answer; while the questions were in charge of a quick, clear-headed boy, one of the oldest in the society.

Other exercises were prepared, and the children invited all their friends to be present on Monday afternoon, their society day, while notice of the meeting was also given on the church calendar. That the audience was large, speaks well for the interest taken in the society and for the enthusiasm of its members.

The children marched to the platform, singing, "Jesus Bids Us Shine," and arranged themselves facing their boy leader, and, led by him, repeated in concert some selected verses from the Bible. Then he held his list of questions, and called out promptly: "No. 1, describe a school in China." "No. 2, why do Chinese children need to be told about Jesus?" "No. 3, tell us about the kitchen god." So the questions went round, and the corresponding answers were read in clear, loud tones, which were the result of a good deal of careful drilling. Some of these answers were long, some short; some more entertaining than others, to recall wandering thoughts.

After this part of the programme came a few recitations, poems, and anecdotes. One little girl recited the beautiful poem, "The Children's Crusade," by Margaret J. Preston. Another repeated with spirit the verses, "God Wants the Boys," and a boy said the companion verses, "God Wants the Girls." But on the whole the boys preferred prose, and related two or three anecdotes with good effect.

Now followed the secretary's report of the work for the year. The boy leader stepped aside, and a girl took his place, and read a simple, interesting account of the year's work and study. The treasurer, a boy, then gave a report of the money raised, and some of the ways of earning this money were told without mentioning the donors' names. For example: ten cents for chopping wood; ten cents for dusting a room; twenty cents for taking care of baby. The audience found this report very entertaining.

After another hymn, the pastor led in a closing prayer. The children then marched out in order, while the boy leader said to the audience that the girls would serve afternoon tea to any who desired it. Sure enough, as the sliding doors opened, there were revealed the little girls turned into waiters, with white caps and aprons, and there were some attractive little tables set with cups and saucers. "Tea and cookies, ten cents," said a modest little card on each table; and the tea and cookies were good enough to cost twenty, and the waiters sweet enough to charm all into taking some. The boys also made themselves useful in various ways, and when the guests had departed were seen assisting the girls in disposing of cookies and lemonade, which a thoughtful mother had substituted for the tea; and a merry close they had to the last meeting for that year of their missionary society.

# Home Department.

## STUDIES IN MISSIONS.

### PLAN OF LESSONS FOR 1893.

*October.*—A Chapter of Results. (In the Foreign Field.)

*November.*—A Quarter of a Century. (At Home.)

*December.*—Outlook for the Year 1894.

### A CHAPTER OF RESULTS IN THE FOREIGN FIELD.

SINCE the beginning of this our twenty-fifth year we have reviewed the fruits of our quarter century of work in various lines. Beginning with results shown in the character of individual women, we next considered the work of our schools and of their graduates. Something of what the Spirit of God has wrought, both through our own and other Boards, has passed in review before us; also the Bible work in all lands; and lastly, the work of the medical missionary. Having thus climbed, step by step, to our high watchtower, with the question "What of the night?" sounding in our ears, we see with a kindling eye that "the morning cometh." Let us for one brief hour, before our twenty-five years shall close, sweep the broad horizon and get a momentary vision of the missionary progress since our Woman's Boards began.

*The Work Accomplished by Woman's Boards.* (1) Our Congregational Woman's Boards. Helps will be found in all the numbers of the *Mission Studies* for 1893, and in the *Life and Light* for 1893. Compare their last reports with the beginnings. (2) What Other Woman's Boards Have Done. See the Reports of the various American and English societies, and also Statistics of Woman's Missionary Work in the *Missionary Review*.

*Enlargement of the General Work:* In number of churches; number of converts; of adherents; native laborers; common schools; high schools, colleges, and seminaries; hospitals and dispensaries. (1) Of our own American Board; (2) Of all missionary societies. This may be done by comparing the reports of the societies of twenty-five years ago with those of to-day. The Statistics of India and Ceylon may be found in the *Missionary Review* of April, 1893. The Statistics of the Missionary Boards of Canada and the United States in the same periodical for January, and those of the English and continental societies in the February number.

*The New Missions of Twenty-five Years:* (1) Our own; (2) Of other Boards. It will not be practicable to study them all, but material for two fine papers or addresses may be found under this head. One of them should be the field glass, to bring before mental vision a panorama of the whole. The other might give a well-condensed study of one mission, showing what it is possible for the gospel to accomplish in twenty-five years. *Mission Studies* for October will give information on the above topics. Send to W. B. M. I., 59 Dearborn Street, Chicago.

A large map of the world will be found almost indispensable in the study of such a wide theme. It will greatly increase the interest if tiny dots of bright-colored paper be pinned on to indicate the points occupied,—the new stations in red, with different colors to show the work of the different denominations. A large map of Africa thus trimmed will be found specially encouraging, because so many of the stations now occupied have been opened since our Woman's Work began.

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## THE NECESSITY OF MISSIONARY INTELLIGENCE IN THE EVANGELIZATION OF THE WORLD, AND HOW MAY IT BE DISSEMINATED.

BY MRS. MARY KELSEY.

It is said that no man can be lifted in the scale of civilization or helped into the kingdom of God by those who do not recognize his worth. If this statement is accepted, the first part of my subject—"The Necessity of Missionary Intelligence in the Evangelization of the World"—is answered. The Church's marching orders, found in the last two verses of Matthew's Gospel, leave no room for question,—“Go ye, therefore, and teach all nations; . . . teaching them to observe all things whatsoever I have commanded you.” The world is to be evangelized in obedience to this command. Christ's body is the Church. The Holy Spirit is its counselor, comforter, and guide. Led by this Spirit, the Church is to go, through its representatives, its money, and its prayers, to every nation, kindred, and tribe, proclaiming the fatherhood of God and the universal brotherhood of man. Every man must learn to recognize every other man as a brother; and so long as it is necessary to say, “Know thou the Lord,” prayers and alms must come up together before him for the unsaved of all lands.

With uncertain steps and slow, doubtful, and for centuries even, at times, apparently unmindful of the obligation, the Church slowly awakes to its opportunity. “Long lost in night, upon the horizon gleams the light of

breathing dawn." It is believed that this lack of interest and zeal has been largely the result of lack of information in regard to the obligations and the needs. Facts are said to be the figures of God that furnish fuel for missions. The poor and the unsaved are to-day more in number than ever before. The miracle of a holy life is still unheard. More than a million of human beings are without even a nominal Christianity. Endless variations on the old, old theme of a Saviour who saves from sin, are in world-wide demand. Canon Farrar says that "if all the inhabitants of the globe were to pass by us in long procession, two thirds of the whole innumerable company would be fetish worshippers, or fire worshippers, or idolaters, or followers of Confucius, or sunk in the thinly veiled negations of Buddhism."

What is being done by the Church universal in what has well been called this golden age of responsibility? Less than eight thousand workers sent by all denominations from all Christian lands to the unevangelized; over three thousand languages and dialects known, and the Bible translated into two hundred and sixty. Of the abounding and increasing wealth of Christendom, one sixteenth of one per cent is sent to satisfy the longings to which no human heart is a stranger. We are commanded to teach all nations, yet only one third of a cent a year is given in the United States for each heathen to instruct him in the way of life. Dr. Duff said that the Christian Church was simply playing at missions. Is even this true, when one half the membership of our churches give absolutely nothing, and nine tenths of all contributions to foreign missions are given by one tenth of the membership? Is it possible that the answer once given by a small boy to the question, "Who were the Pharisees?" might in this nineteenth century be applied to the Christian Church and its members: "A sect noted for their stinginess; and one of them one day brought a penny to the Lord Jesus, who took the penny into his hand, and turned it round and looked at it, and said, 'Whose subscription is this?'"

The most pathetic sight is that of a man whose mind is perfectly clear and active who has, through impeded circulation, lost control of his body. This seems the condition of the Holy Spirit. His body, the Church, does not respond to the directing mind, or the world would speedily be evangelized. Think how the hand responds to the thought even before it is fairly formed in the mind. If Christians are a hand or foot of Christ's body, how should they respond to his Spirit?

It has been estimated that if each church member would make it his or her business to give the gospel to twenty persons annually in heathendom, five years would not elapse until every creature on earth would have heard the glad tidings of salvation. The late Earl of Shaftsbury said: "It has been in

the power of those who told the truth, having means, knowledge, and opportunity, to have evangelized the globe fifty times over." We are responsible not only for what we know, but for what we might know; and to know the facts of modern missions is the necessary condition of intelligent interest. In this missionary century will the omissions once winked at be overlooked?

In one of the magazines devoted to the interests of foreign missions, there appeared a few months ago an article entitled, "They Did Not Know," which vividly pictured the worse than midnight darkness which settled over the life of one woman in India because a society of young ladies in America had lost interest in raising money for foreign missions, and voted not to continue their gifts. A soul lost, perhaps eternally, because of greater interest in art, or music, or pleasure. Ah, the terrible thought, and yet they did not know! It was once my privilege to hear Miss Bissell, the daughter of, and now herself, a missionary in India, personate a Hindu woman of high caste. Resplendent in jewels, her robes costly and beautiful, she spoke of her kind husband and mother-in-law; of the two beautiful children, a son and daughter; and she was happy and satisfied. But one sad day the boy was sick; in spite of loving ministries and offerings rich and rare to the gods they worshiped, the child grew worse. A more costly sacrifice must be made. The priests declared, "The gods are angry; the baby girl must be given for her brother's life." The mother prayed in agony, but gods and priests, alike unrelenting in cruelty, compelled the mother's hands to throw the little one into the Ganges; and her eyes saw the baby hands stretched out, and her ears heard in terror its cries as the crocodiles came to do their bloody work. Night after night the cries of the baby, the sound of bones being crushed in cruel jaws, drove sleep from dry eyes; in agony she cursed the gods of her fathers. They were so cruel! She had heard that the white lady's God was different; that he said, "Suffer the children to come unto me," but she didn't believe it; for if true, the white lady would surely have told her and saved the baby. I once heard a good woman say that she could never pray for herself and her children without remembering that there were two hundred heathen women in the world for whom she was responsible, and that unless she prayed for them, no prayers would go up to God in their behalf. Can Christian parents know the sufferings of over twenty million of child widows in India, and not besiege the gates of heaven and give of their money till giving ceases to be felt? It is not possible that Christian people can know the needs. They surely do not understand. A little incident was once related which illustrates the reason of the indifference. A baby was crying piteously in a crowded sleeping car at night. A harsh voice called out,

“Won’t that child’s mother stop its noise, so that people in the car can get some sleep?” A man’s voice answered: “The baby’s mother is in her coffin in the baggage car, and I have been awake with the little one for three nights. I will do my best to keep her quiet.” A sudden rush from the berth, a voice no longer rough, but broken and tender, said: “I beg your pardon; I didn’t understand. Sir, I would not have said it for the world if I had understood. Let me take the baby;” and up and down the car paced the strong man hushing the motherless child to sleep. With apologies he carried it to the bereaved father. He did not understand. Ah, if the Christian people understood what it means to be a heathen!

Dr. Strong asserts the prospect to be that in the course of a few generations the heathen world will become either Christian or agnostic. Which it will become depends on the Church. We live in a missionary century. No man can be a Christian to-day simply for himself. “Thou must remember that thou wast created for the purpose of helping to bring the world to Christ,” is the admonition of a Friend. How missionary intelligence can be disseminated so that each Christian shall recognize his or her obligation to help in the evangelization of the world, is one of the problems of the Church in this the last decade of the nineteenth century. Are you interested? Interest others. Precious fruits must be hand picked. Each man, each woman, must reach out after the lost. Fathers and mothers must see to it that their children are intelligent in regard to the needs of the world, and instructed as to their personal obligation to redeem it to Christ. Professors in theological seminaries owe it to those under their instruction to teach that the field is the world. Pastors and Sunday-school teachers have wide opportunity. From each pulpit in Christendom, in every Sunday-school class where the precepts of Christ are studied, no uncertain sound should be heard as to man’s duty to his brother man. This work cannot be done at one’s ease, with the mere surplus of wealth and fragments of time. It is not fitful and occasional liberality that will secure the evangelization of the world.

The vision of all the prophets shall yet come true, but it will come by a vigorous and aggressive work all along the line. Dr. Storrs says: “Let us settle it in our minds that the world is not to be converted to God by good people sitting in pews and listening to sermons,—even the best,—or sitting in rocking-chairs and reading good books. The work is vast, difficult, possible,—a work that calls for the labor of enthusiasm, for prayers and tears, for sweat drops, and perhaps for blood drops. Contributions of money are not enough; one’s very life must be in it, in the temper of the Divine self-sacrifice.” Every church must become a missionary church; and every member, at least in spirit, in liberality, and in prayer, a missionary.

Woman's work for woman is broadening and ennobling woman's sphere. Going where no man physician would be permitted to go,—into the sick room of the wife and mother,—the representatives of the various Woman's Boards find their way, carrying messages of apostles, healing by and for Christ. A wide door of opportunity opens before those honored of God, and consecrated by him for this glorious work. The opal is said to be cold and lusterless till its iridescence is brought out by the touch of the human hand. Precious jewels in harems and zenanas will yet "shine as the stars, forever and ever," because perchance your daughter or mine reaches the helping hand to these, our sisters, in their darkness and sin. The malaria of superstition, and ignorance, and sin disappears when the Sun of Righteousness arises with healing in his wings; and yet (shall I confess before members of other denominations?) five-sixth of the women belonging to the Congregational church manifest no interest in sending the gospel to non-Christian lands. Over sea and land, in crowded streets and country hamlets, the winged messengers of the press fly, scattering everywhere the blessed truth that Christ has risen. Innumerable redeemed ones about the throne of God to-day sing Alleluiah, because of the Saviour found through the teachings of the printed Word. In ever-increasing ratio as the years roll by, as Bibles and religious literature increase, information will be disseminated. The ends of the earth seem to be not far off from each other in this day of steam and electricity. The struggle was long and bitter—centuries even passed—before the hold of heathenism was broken in Britain, and Germany, and the Scandinavian nations. To-day, China with its millions, Africa, and India, and many dark places in far-off islands of the sea, long the abodes of cruelty, are coming in contact with religious thought. Books and magazines, tracts and leaflets, and even the newspapers, scatter information broadcast. The Acts of the Apostles still abound in thrilling adventure. Extracts from the biography of John G. Paton read like tales from the "Arabian Nights." Pen pictures of what has been accomplished add signal victories to the triumphs of the Church. The World's Congress of Missions, to be held in connection with the Columbian Exposition in Chicago, will give opportunity for workers of all denominations to compare methods, report progress, and devise plans for the speedy evangelization of the world. However persevering in labors many and hard the Church may be, this work must mainly be done by seeking a new baptism of the Spirit. Dr. Pierson asserts that "every time the Church has set herself to praying, there have been stupendous movements in the mission field; and that from the inception of modern missions to the present period, no important stage or step of their development has ever occurred, except in connection with prayer." No honest effort or prayer made in Christ's name ever fails of his blessing. The commendation reads, "Well done, good and faithful servant," not "good and successful servant." Among the innumerable throng about the throne, God grant some redeemed ones may be found because of the money you and I have given, the prayers we have offered, and the lives we have lived.

*Grinnell, Iowa.*

## WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM JULY 18 TO AUGUST 18, 1893.

## ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. June 18 to July 18: Atkinson, 10; Cambridge, Mrs. A. A. H., 5; Champaign, 8.75; Chicago, First Ch., 209, Kenwood Ev. Ch., 30.44, Lake View, Ch. of the Redeemer, 25, New Eng. Ch., 14.50, Union Pk. Ch., 90.45, Mrs. F. A. Noble, 100, Mrs. H. Singer, 50; Englewood, Mrs. Meek, 15; Forestville, Ch., 15.95; Melvin, 3.10; Moline, 25; Ottawa, 30; Plainfield, 25; Port Byron, 20.70; Park Ridge, 10; Rockford, Second Ch., Mrs. R. E., 10; Sterling, to const. L. M. Mrs. L. L. Johnson, 25; Wheaton, First Ch., 1, Mrs. J. D. W., 5,	728 89
JUNIOR: Chicago, M. E. D., 5, First Ch., 25,	30 00
JUVENILE: Chicago, Lincoln Ch., 8.75, Lake View, Church of the Redeemer, 1, South Ch., King's Daughters, 5.81; Evanston, Light Bearers, 6.49; Galesburg, Old First Ch., 15; Rock Falls, Light Bearers, 2.50,	39 55
C. E.: Bloomington, 65 cts.; Cambridge, 10; Chicago, Leavitt St. Ch., 5.25; Wheaton, First Ch., 1.50, College Ch., 21.26,	38 66
SUNDAY SCHOOL: Lombard,	15 00
SILVER FUND: Chicago, Lincoln Pk. Mission Band, 15, Lake View, Ch. of the Redeemer, Mission Band, 1; Evanston, Mrs. S. E. H., 1; Port Byron, 1; Summerdale, 10; Somonauk, Mission Band, 5; Wheaton, First Ch., 1; Cambridge, 10,	41 00
Total,	896 10

July 18 to August 18: Alton, Ch. of the Redeemer, 6; Aurora, First Ch., 8.50; Batavia, 11.25; Chicago, E. S. R., 3, Douglas Pk. Ch., 5; Decatur, 5; Evanston, 42; Glencoe, 45.75; Harvey, 3.55; Hinsdale, 60; Hamilton, 5.10; Lyonsville, 8; Oak Park, 136; Oneida, 11.30; Polo, Ind. Pres. Ch., 8.35; Payson, 10; Quincy, of wh. 2 is Thank Off., 22; Rockford, First Ch., 43.55; Rantoul, 6; Waverly, 12.41,	452 76
JUNIOR: Alton, Ch. of the Redeemer, 6.75; Chicago, First Ch., 21, South Ch., 64.75; Galesburg, First Cong. Ch., The Philergians, 7.15,	99 65
JUVENILE: Chicago, Covenant Ch., Star Soc., 7.50, Lake View, Ch. of the Redeemer, 2, Union Pk. Ch., 56; Joy Prairie, 6.25,	71 75
SUNDAY SCHOOL: Hinsdale,	25 00
C. E.: Abingdon, 12; Chicago, Plymouth Ch., Jun., 17.71, Union Pk. Ch., Oakley Ave. Br., Jun., 4.30; Rockford, Second Ch., 4.56,	38 57
SILVER FUND: Chicago, Union Pk. Ch., Miss M. D. Wingate, to const. L. M. Lucy Ames Smith, 25, Forestville Ch., Mrs. L. H. Carpenter, 25; Evanston, Mrs. C. E. Scales, 25; Hamilton, 1; Longwood, Mrs. M. F. Howe, 12.50; Pittsfield, Rose Miss. Soc., 20; Wauke-	

gan, 17.75; Waverly, An Illinois Friend, 25,	151 25
Total,	838 98

## INDIANA.

BRANCH.—Miss S. M. Gilbert, of Terre Haute, Treas. Lake Gage,	2 70
JUVENILE: Hosmer, Soldiers of Jesus, 3.60; Lake Gage, Busy Bees, 2.30,	5 90
SILVER FUND: Terre Haute, First Ch., Mrs. Wilson Naylor,	25 00
CARRIE BELL MEMORIAL: Portland, A Friend, 1; Washington, 50 cts.,	1 50
Total,	35 10

## IOWA.

BRANCH.—Mrs. C. E. Rew, of Grinnell, Treas. Almorat, 5; Bear Grove, 1; Burlington, 31.75; Castleville, 3; Charles City, 10; Cherokee, 14; Decorah, 20; Des Moines, Plymouth Ch., 16.14; Grinnell, 55; Lawler, Mrs. Crandall, 3; Magnolia, 3; Sabula, Mrs. Wood, 5; Stewart, 15; Toledo, 4.47,	186 36
JUNIOR: Des Moines, Plymouth Rock, 30; Eldora, Bridge Builders, 50; Marion, 20,	100 00
JUVENILE: Peterson, Mission Band,	15 00
C. E.: Mt. Pleasant,	5 00
SUNDAY SCHOOLS: Des Moines, Plymouth Ch., 4.18; Eldora, 3.69; Mt. Pleasant, 5.23; Onawa, Birthday Boxes, 1.90,	14 40
THANK OFFERING: McGregor, for Bible Reader, Harpoot,	37 28
SILVER FUND: Cherokee,	1 00
SPECIAL: Osceola, Miss Jennie Baird,	5 00
Total,	364 04

## KANSAS.

BRANCH.—Mrs. W. A. Coats, of Topeka, Treas. June 18 to July 18: Athol, 2; Comet, 1; Diamond Springs, 1; Dover, 5; Eureka, 10.35; Garnett, 2.70; Kirwin, 34; Louisville, 2; Maple Hill, 5,	63 05
C. E.: Great Bend,	5 00
JUVENILE: Maple Hill,	6 70
Total,	74 75
July 18 to August 18: Arkansas City, 10; Atchison, 9.05; Clay Center, 1; Dover, 5; Kirwin, 17.60; Lawrence, 4.25; Louisville, 65 cts.; Topeka, Central, 11.65; Udall, 5; Vernon, 1; Westmoreland, 1.74,	66 94
Total,	66 94

## MICHIGAN.

BRANCH.—Mrs. Robert Campbell, of Ann Arbor, Treas. Benton Harbor, L. M. U., 7; Dorr, "Martha Gilbert Mission Fund," of wh. 25 to const. L. M. Mrs. Laura W. Bates, 26.50; East Saginaw, 75; Kalamazoo, 15.39; Pottersville, Mrs. Landers, 4; Three Oaks, 4.25; Vermontville, 12.50; West Adrian, 5,	149 64
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JUNIOR: Alpine and Walker, 5.75; Detroit, First Ch., Girls' Guild of C. E., 10, Woodward Ave., 30; Grand Rapids, Park Ch., 20; South Haven, C. E., 10,	75 75
JUVENILE: North Adams, Merry Gleaners,	1 50
SILVER FUND: Whittaker,	25 00

Total, 251 89

## MINNESOTA.

BRANCH.—Mrs. J. F. Jackson, 139 University Ave. E., St. Paul, Treas. Elk River, 15; Excelsior, 3.45; Hutchinson, 1,	19 45
JUVENILE: Hutchinson, King's Daughters, 4; Stillwater, The Gleaners, 3,	7 00
SUNDAY SCHOOLS: Freeborn, 1.38; Hancock, 1.80,	3 18
SILVER FUND: Hutchinson, Aux.,	1 00
SPECIAL: Belgrade, Aux., for Miss Milard,	3 00

Total, 33 63

## NORTH DAKOTA.

BRANCH.—Mrs. G. L. O'Neale, of Buxton, Treas. Caledonia, 5.60; Buxton, 5,	10 60
JUVENILE: Caledonia, 1.43; Buxton, Pearl Gatherers, 2,	3 43
C. E.: Cummings,	2 50

tal, 16 53

## OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. Akron, First Ch., 25; Brooklyn, 40; Cleveland, First Ch., 29.50, Hough Ave. Ch., 1.50; Harbor, Second Ch., 12.50; Oberlin, 55; Toledo, First Ch., 110; Missionary Alliance of Grand River Conference, 2.50,	293 50
JUNIOR: Painesville,	15 00
JUVENILE: Elyria, Little Helpers,	30 00
SILVER FUND: Cleveland, First Ch., 6, Hough Ave. Ch., 1; Oberlin, 5; Springfield, First Ch., 42.50,	54 50

393 00

Less expenses, 16 00

Total, 377 00

## SOUTH DAKOTA.

BRANCH.—Mrs. C. S. Kingsbury, Sioux Falls, Treas. Mission Hill,	10 00
JUVENILE: Howard, S. S. Birthday Box,	2 80
SILVER FUND: Canton, 4, Miss. Band, 6.50; Henry, 8; Richland, Mrs. Albert Shurtleff, 10,	28 50

Total, 41 30

## WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. Clinton, 6; Evansville, 6.25; Janesville, 25; Milwaukee, of wh. 100 from Miss Loomis as a memorial of her mother, 138.57; Milton, 14; New Richmond, 12.75; Racine, 6.60; Springvale, 8; Sparta, 14; Stouthton, 5; Viroqua, 10,	246 17
SILVER FUND: Chippewa Falls, Mrs. Gower, 1; Milton, 2; Rosendale, Mrs. R. N. Scribner, 1; Sparta, 20,	24 00

JUNIOR: Milwaukee, Gr. Ave. Ch., King's Daughters, 2.25; Sparta, C. E., 4.80,	7 05
JUVENILE: Beloit, First, S. S., for Bridgman School, 30, for medical work under Mr. Henry Porter, 10; Green Bay, Pres. S. S., for M. S. M., 14; Milwaukee, Gr. Ave. Ch., 27; Springvale, Leon and Lenora Pallister, 2,	83 00

360 22

Less expenses, 7 20

Total, 353 02

LIFE MEMBER: Janesville, Mrs. Mary C. Otis.

## AFRICA.

<i>Bailundu</i> .—Mrs. W. M. Stover, "Silver,"	25 00
Total,	25 00

## CHINA.

<i>Pang-Chuang</i> .—Misses Wyckoff, "Silver,"	25 00
Total,	25 00

## MASSACHUSETTS.

<i>Newton Centre</i> .—"A.,"	25 00
Total,	25 00

## MICRONESIA.

<i>Kusaie</i> .—King's Daughters,	35 00
Total,	35 00

## NEW YORK.

<i>Lancaster</i> .—Miss C. O. Van Duzee, of Persia,	5 00
Total,	5 00

## NORTH CAROLINA.

<i>All Healing</i> .—Mission Band, Penny Offering,	1 00
Total,	1 00

## TENNESSEE.

<i>Grand View</i> .—Children's Penny Offering, "for the poor little girls and widows of India,"	5 00
Total,	5 00

## TEXAS.

<i>Dallas</i> .—Mrs. Minnie Wilson, 10; El Paso, Flossie Barnes, 1,	11 00
Total,	11 00

## MISCELLANEOUS.

Sale of leaflets, 13.50; boxes, 75 cts.; envelopes, etc., 59 cts.,	14 84
Receipts for month,	3,496 12
Previously acknowledged,	40,495 10
Total since October,	\$43,991 22
MISS JESSIE C. FITCH, Ass't Treas.	



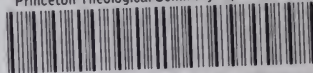
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